

England gives royal reception to Graham

(Christianity Today) — Graham's forthcoming Mission England crusade received the public imprimatur of the queen — the highest endorsement any function in Britain could have. Graham was invited to preach to the royal family on January 15 at the fourteenth-century Church of Saint Mary Magdalene on the royal family's Sandringham estate in Norfolk.

He spoke for 25 minutes on Psalm 23, and, following the service, the queen made an unprecedented request. She asked for a "photo call," permitting

the British news media to photograph herself and others with Billy and Ruth Graham. Until then, guest preaching at the Sandringham church had been a private affair.

With their voracious interest in the royal family, the British press suddenly made Graham front-page news across England. He was besieged with requests for more than 50 interviews. In one day alone, he conducted 13 group and individual press conferences.

He was interviewed by Britain's top three television talk-show hosts, Russell



Billy Graham preached to the royal family at its Sandringham estate. Afterward, the queen requested an unprecedented "photo call." From left: Queen Elizabeth II, Billy Graham, Ruth Graham, Prince Phillip, the Queen Mother, and Gerry Murphy, rector of Sandringham.

Harty, Michael Parkinson, and David Frost. In addition, he was interviewed live in London for a segment of "Good Morning America." He spent 40 minutes with Prime Minister Margaret Thatcher, conferred with U.S. Ambassador Charles Price, and preached to the largest crowd ever to cram into London's noted All Souls Church.

"His message came over loud and clear. There is a future for the human race if we turn to God," reported the Glasgow Daily Record. "Many who did hear Dr. Graham were clearly impressed," said the Eastern Daily Press of Norwich. "Now 65, he has lost none of the personal charisma and energy that drew Wembley's biggest-ever crowd to his first British crusade 30 years ago," wrote the Glasgow Sunday Post. John Knight, a columnist for the London Sunday Mirror, wrote, "It is good to have

Billy Graham around. For things start happening much for the better in many ordinary people's lives."

What pleased the Graham team most, however, was that the press was picking up the essence of his gospel message. The London Times quoted Graham as saying, "Yes, there is hope. As Jesus Christ said, 'I am the Way, the Truth, and the Life.' No one has ever made a statement like that. The question that comes to me is, Was he who he claimed to be, the Son of God?"

Thinkbit

When a dog bites a man, that's not news; when a man bites a dog, that's news.

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PM not inclined to compensate Japanese Canadians

Bert Witvoet

The treatment of Japanese Canadians during the Second World War came briefly under discussion in the House of Commons on April 2. Ms. Lynn McDonald of Broadview-Greenwood directed a question to the Prime Minister, asking him whether he would acknowledge the wrongdoings of the government of that day, re-examine the War Measures Act and begin negotiations with the Japanese-Canadian community.

The Prime Minister replied that he was "not inclined to envisage questions of compensation for acts which have perhaps discoloured our history in the past, if other means of redress are possible."

In further comments the PM seemed to close the door even on "other means of redress" when he said that he could not see "that there is much to gain by

trying to apologize for acts of our great-grandfathers and their great-grandfathers."

According to Trudeau it is more important "to be just in our time."

(For editorial comment on this position, see page 2).

Christian Education: A Unique Tapestry

This issue contains the education insert we have been promising. The response to our requests for material was tremendous! Schools from across Canada responded with enthusiasm and imagination in describing what made their school unique in the fabric of Christian education. Enjoy it! Thanks to everyone who sent things in.



Booming nigerian TV takes christian programs

Kerry Lovering

LAGOS, Nigeria (MNS) — Each of Nigeria's 19 states now has its own TV station and Christian programs are being gobbled up by the producers. This may set the pattern for other African nations

as well, where the public's hunger for TV is booming. If Liberia is typical — with 30,000 TV sets for two million people — then there already are 15 million sets for Africa's 400 million population.

Pint-sized portable gasoline generators make TV reception possible in every nook and cranny in Africa. They are also handy in cities where public power is less than reliable. Some TV owners use solar panels to collect energy during the day and then store it in their car batteries to run their sets at night.

"There may be no water in the taps, or electricity in the power lines," comments one African observer, "but somehow the TV stations manage to stay on."

The usual fare includes news, sports, and old American syndicated shows like "I Love Lucy" and "Gunsmoke." Some of the 19 stations go on at noon and broadcast until midnight. "Every set is on almost all the time, with about 10 people in front of each one," according to an observer.

Because there is only one channel on

each station, viewers have the choice of either watching it or watching nothing. Most of them opt for watching everything. Included are the programs by Christian and Muslim groups. The stations give them free time and pay them for their programs.

From a station in Jos the "Christian Half-Hour" is picked up by other state TV stations. Signals from Jos reach into parts of four Nigerian states. "We don't have to peddle our programs, buyers come to us," says producer Derek Frost. "The system is so hungry they just can't feed it."

One of the advantages of the TV mania is that Muslims will watch even the Christian programs. One Muslim chief refuses to receive visitors when the "Christian Half-Hour" is on.

Inquiries from listeners are handled by the counseling department of the Evangelical Churches of West Africa, the SIM-founded Nigerian church association.

Say 'cheese' Canada



The first Annual Toronto Wine and Cheese Show displayed among its features a 3,000 pound Canadian classic cheddar cheese called "The Mighty Mammoth." The cheese comes from the Leslie Cheese House in Stratford, Ont. The 4 1/2 foot high by 4 1/2 foot wide cheese took over 30,000 gallons of heat-treated milk (non-pasteurized) to make. It is recorded in The Guinness Book of World Records as 'the largest cheese flown by air from Canada to England' when it appeared in the World Travel Trade Show in London.

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Justice for our time and for our countrymen

Prime Minister Trudeau said in the Commons on April 2 that he is not in favour of compensating Japanese Canadians who had their homes and businesses seized during World War II and were forcibly relocated further inland. Basing his disinclination on a fear that we would not know where to stop, he made reference to the Acadians and to Louis Riel.

It seems that the Prime Minister's examples are a bit extreme. Perhaps his rationalistic bent has one again removed him too far from reality. One can agree with the PM that history cannot be rewritten, but surely an injustice can be redressed.

There is an important difference between the Acadians and Louis Riel on the one hand and the Japanese Canadians on the other. The Acadians, who were deported to the United States are dead for more than two centuries. Louis Riel was hanged exactly a hundred years ago next year. But several of the dispossessed and displaced Japanese Canadians are still alive today. We are talking about a mere 42 years.

Surely to compensate those survivors would not amount to a rewriting of history. It would go a long way towards being "just in our time," which the PM considers of great importance, according to his reply in the House of Commons.

Fears of FLQ complaints?

What may be lurking behind the sentiments expressed by the Prime Minister is a feeling that his own use of the War Measures Act in 1970 may come under scrutiny. If Mackenzie King was wrong in 1942, was Trudeau wrong in 1970? If victims of the 1942 implementation of the War Measures Act ask for compensation, will victims of the 1970 implementation do the same?

In other words, the fear may be not so much that the Acadians will rise and call for the return of their property, nor that Louis Riel wants to be unhanged, but that former members of the FLQ will sue for restitution.

If that is really behind the PM's position, one should point out that the two implementations of the War Measures Act differ significantly. The FLQ was engaged in terrorist activities during the late 60s. Membership in the organization was outlawed.

But the Japanese Canadian community was not engaged in any terrorist activity, and membership in the community was not a question of law. The whole exercise of dispossession and

displacement was founded on the spurious supposition that Japanese Canadians might be sympathetic to the Japanese-German alliance and might want to betray Canada — for most the country of their birth.

The whole thing was based on a poorly informed attitude of fear (the cause of many national and international problems) and blind prejudice which loudly proclaimed "once a Jap, always a Jap."

Better late than never

It would be a fine statesman-like act on the part of a retiring Trudeau to push for a public apology to the Japanese Canadian community. The apology is especially appropriate for the older Japanese Canadians, who felt not so much anger and hatred as shame and humiliation. Their dignity had been assaulted.

The younger generation of Japanese descent would benefit too. They are the ones who are now reading about the terrible prejudice, the inhumane treatment of their elders — the curfew for "Japs" only, the cruel separation of whole families, the loss of home, work, friends, franchise, health, in some cases, loss of life. They will not fail to notice that German Canadians were left alone by a WASP society and its WASP institutions.

An unequivocal apology with appropriate ceremonies would be so healing even at this late date. Financial compensation for those who were victims and are still alive would show that the apology was genuine.

We cannot begin to rewrite history or undo the harm that has been done. But before we reach the fiftieth anniversary of the 1942 application of the War Measures Act on innocent people, let's take some of the sting out of that terribly cruel and humiliating experience of the Japanese Canadian Community.

Joy Kogawa's 1981 novel *Obasan* puts the Prime Minister's position in a rather stark light:

Crimes of history, I thought to myself, can stay in history. What we need is to concern ourselves with the injustices of today (did Trudeau read this?) ... Out loud I said, "why not leave the dead to bury the dead."
"Dead?" she asked. "I'm not dead. You're not dead. Who's dead?"
"But you can't fight the whole country," I said.
"We are the country," she answered. (p. 42, Penguin ed.).

Letters

We don't sign the cheque

I take exception to your article "Did you sign the cheque?" (C.C., March 23).

This is not reformed, for it is not up to us to sign or not sign the cheque. God calls us, and He also *makes* us accept his invitation, because his call is irresistible.

If we said it was up to us, that would be Arminianism. As the great church father Augustine said, "kicking and screaming He dragged me into his kingdom."

We are like the valley of dead bones. We cannot move nor come to life, unless God's spirit first breathes on us. This is reformed as taught in the Canons of Dordt.

We cannot understand this because it belongs to the secret counsel of God. Nevertheless we must accept it with

childlike faith.

Then we can sing, He moved my soul, to seek him, seeking me (Psalter Hymnal #387).

**Winnie Lindemulder,
Millet, Alta.**

Get on with loving and serving

The Unfolding of God's Grace, a refreshing and articulate letter from William Luinstra (C.C., Feb. 24, pg. 3) prompts me to respond with "Hallelujah!"

His points reflect some of my ideas and feelings about women in office, particularly after following with sinking heart various letters to the Editor in the past few

months. Hopefully, people can set aside the fear and paranoia that seems to grip them.

The thought is a pointed one that the debate of headship i.e., to have authority over, may sidetrack us from getting on with loving our Lord and serving our neighbour and allowing the Holy Spirit to guide and reform the Church, a living organism.

**Henriette Thompson,
Prince George, BC**

Old news still good news

Calvinist Contact is passed on to me by a family in my congregation.

I appreciate the perspective it generally reflects: a rich Calvinism rooted in Scripture confessing the faith of the reformed confessions in a thoughtful

and creative way, with an eye to the future.

I generally read it when it is somewhat old, but that does not detract from its value.

**Bill Steele,
Pastor Presbyterian Church,
Fort St. John, BC**

Ministers should not tell their wife

Rev. Schalkwyk in his pastoral letter (C.C., April 6) gave several points about secrecy by office bearers. He mentioned that some pastors were blessed with a wife who could keep a secret, while others had a wife who would relay everything.

SKYLIGHTS/WILLIAM R. RANG



His yoke can make us graceful

Through the years I have learned that living within the community of the saints means that I am called to be a burden bearer. Not only does the Lord require of me that I pursue my own career or that I labour for my family, He also wants me to laugh with the joyful and to weep with those who are sorrowful. Yes, a Christian is called to be a person with a large heart, strong hands, well-tuned ears, and a strong back.

My cousin spent his years of military service on the island of Bali in Indonesia. Upon his return he told us many stories of his experiences and many more about the Balinese people.

The Balinese are known for their grace and for their elegance and conduct not only, but also for their graceful way of walking and moving about.

The latter seems even more surprising when we consider that from their early youth they are taught to carry loads of fifty pounds and over on their heads. As a result of this, however, their posture has become graceful and their bodies have become agile.

You and I share with those charming and graceful people the task of being burden-bearers. We must bear one another's burdens and so fulfil the law of Christ (Gal. 6:2). Yet there are also our own burdens. Life is not easy. It can be hard and merciless.

However, the Lord says that we need not carry those burdens, for we must cast them on Him (Ps. 55:22). His own burden on us is light and His yoke on us is easy (Matt. 11:30) although the Word does not deny that ours are burdens and yokes.

The question really is how graceful have we grown during the years. How well have we carried one another's burdens? How gracefully have we carried our own? Have we done it joyfully and prayerfully in order that we might be graceful?

Inside winds want more than Dorcasses

In the March 2 issue of C.C., Mr. Rang reacted to my observations about "women in office" in my brief article "What Did Philemon Do?" (Jan. 27). In this article I did not say anything new, I just repeated what my committee had written in 1973, the first report on this matter to our Synod.

As Mr. Rang attacks me, he mentions one of my sermons which I preached some 30 years ago in Enschede. I am, of course, very happy about the fact that Mr. Rang still remembers this sermon. I am even flattered. I wished that all people were as good in this as Mr. Rang.

I must admit that I do not recall exactly what I said in that sermon and — o shame! — I also was not able to locate the manuscript of that particular sermon, though I have one about the same text, preached much later.

For the sake of argument I readily admit that I may have said in that sermon: "We need Dorcasses" but I certainly did not say that the church needed *only* Dorcasses. Mr. Rang seems to indicate that women in our congregations and schools should *only* serve in a Dorcas-capacity.

Even in the New Testament itself we read about other women, such as Priscilla and the four daughters of Agabus, who prophesied. I preached a sermon about Aquilla and his Prisca, in which I said that this woman even functioned as a seminary professor when she explained the doctrine of salvation to the learned, eloquent preacher Apollos (Acts 18:26).

Listen to inside winds

Mr. Rang is afraid of outside winds in the church. So am I. It is, therefore, useful to listen to some "inside winds."

Mr. Rang writes that neither Calvin, nor Kuyper, nor Klaas Schilder "recognized women in office." I think that Mr. Rang forgets that Calvin wrote in his *Institutes* (IV, 3.9.):

"Women could fill no other public office than to devote themselves to the care of the poor."

Calvin distinguishes between two kinds of deacons, but was not opposed to the ordination of women to at least one kind of diaconal service.

Both the Reformation and the *Doleantie* have depended on a new appreciation for the place and role of women in organized church life. There was always in the New Testament the mention of "sister Phoebe, a deaconess of the church at Genchrae" (Rom. 16:1) — who perhaps served in a way very similar to that of Dorcas — and Paul's instruction to Timothy about the "enrolment" of a certain group of widows — which seems to indicate some kind of ordination or official recognition.

Mr. Rang can also not deny that deaconesses served the church by the end of the third and the beginning of the fourth century after Christ. In the Eastern churches they served longer than in the Western.

After the Reformation, encouraged by Calvin's positive attitude, the Convent of Wesel in 1568 (four years after Calvin's death) decided:

"In such locations where this is suitable ... also women, who stand firm in the faith and live respectable lives, may rightly be accepted to this office (of the diaconate) according to the example of the apostles."

(translation mine, R.K.)

The book by Prof. P. Biesterveld, Dr. J. van Lonkhuijzen and Rev. J. W. Rudolph, *Het Diaconaat*, mentions that in Amsterdam, where they counted 16,000 people in need of financial help in 1611, the church was served by a dozen deaconesses.

The great Abraham Kuyper in his booklet *Vrouwen uit de Heilige Schrift* finds in Dorcas more than a model for ladies aids. He writes:

"In Thabitha we find the principle from which every diaconate and all christian philanthropy must live ..."

(p. 180, translation mine)

And about Priscilla Kuyper writes:

"... also a woman, yes, even a married woman has a further calling in the church of God than to be completely absorbed by her daily chores and her work in Dorcas."

(p. 194, translation mine)

Both the renowned Dr. H. Bavinck and the famous Rev. J. C. Sikkel foresaw a great awakening of the woman in the history of mankind.

What more shall I say? Many others, among them my teacher in practical theology, Dr. K. Dijk, were happy to welcome women to a more meaningful place in the church. My own wife belongs to one of the first classes of women

educated at the Arnhem school called the G.O.Z.E. (Reformed College for Missions and Evangelism). She was called, after the completion of her studies, an evangelist, even though she was never ordained.

In my congregation in Hengelo I was assisted by Miss Nora Van Egmond, who had complete theological education and served with admirable skill and devotion, not as a Dorcas, but rather like a Priscilla.

Issue not that important

One more thing must be mentioned yet. Mr. Rang makes me very sad when he threatens to leave the Christian Reformed Church if Synod 1984 would open the office of deacons to women. I feel that Mr. Rang may not do this. We may not make the matter of women in office of that importance.

If Synod would deny the divinity of Jesus Christ I would like to be the first one to join Mr. Rang in leaving the CRC. But the matter of women in or out of office may not become the trick or stick of Satan to break the unity of the church. In this respect Mr. Rang's leadership is utterly destructive.

Rem. Koolstra,
Waterloo, Ont.

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 700 words, may be published in the

upper right hand corner of this page provided it meets editorial standards. Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

We, who have experienced much of that "secrecy," would say there is no secrecy if you tell it to your wife or to others.

If a minister needs help, he should go to an elder to unload himself, and together they should pray about it. The consistory members are ordained, as is the minister, to that special office. Neither the minister's wife nor any other person should be involved.

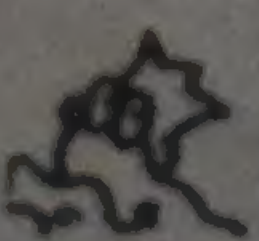
We do not believe in semi-elders and deacons as helpers for consistory members. It is degrading to a person to be used as a half-ordained man or woman in the Church of Jesus Christ.

Women especially should not accept the role of half-way elder or deacon.

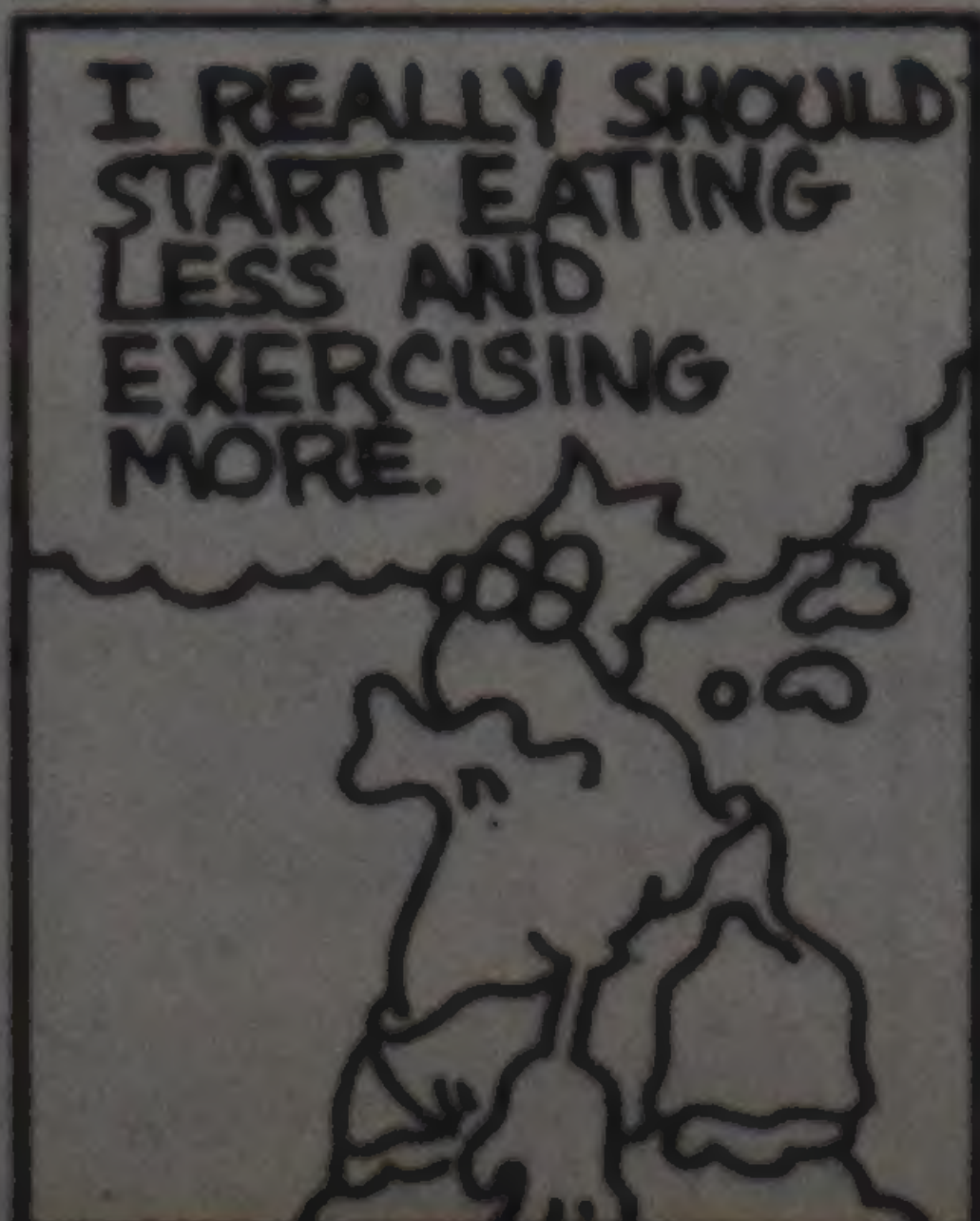
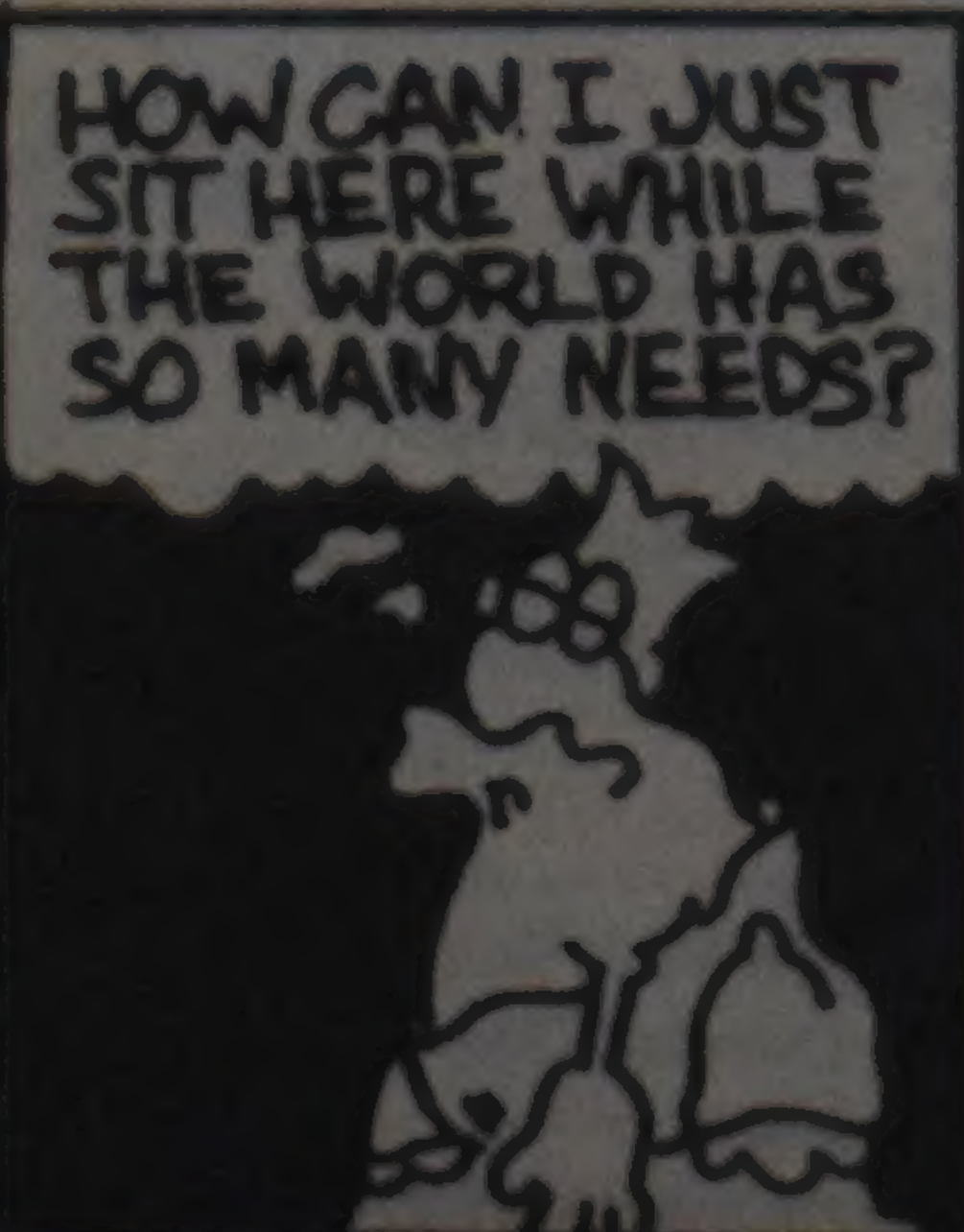
Be in full office as believer in the Church and in the world we live in, and

you will be made free to speak or pray. Christ has made us free.

Gerald and Annie Vandezande,
Woodstock, Ont.



Pontius' Puddle



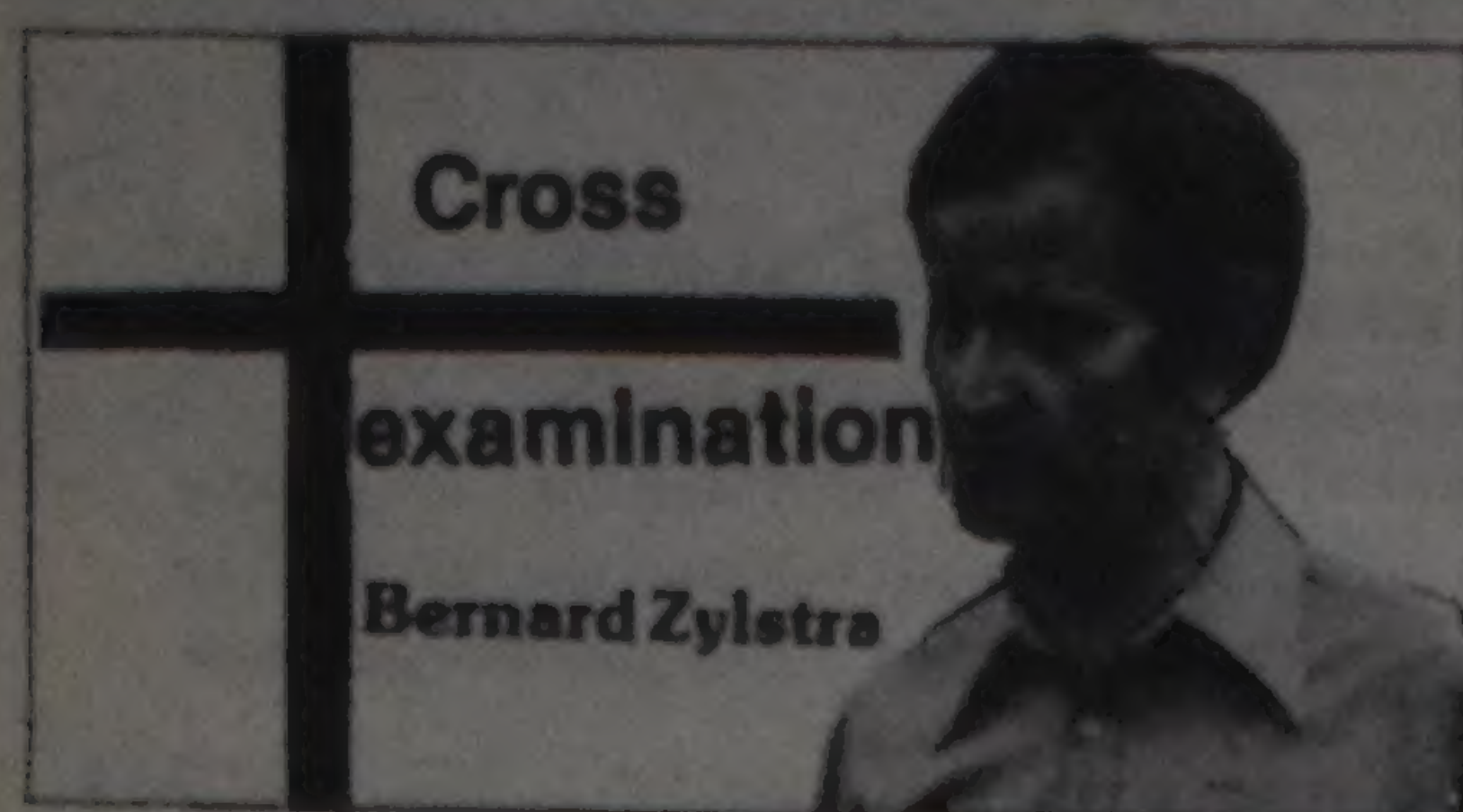
Pontius was right

The cartoon on page 3 (March 30) got my special attention. Being an Adventist, I must agree with what the cartoon is saying. The Law of God has been

rewritten by man to suit their fancy ideas. The Sabbath was still in existence during the days of the Apostles, and none of the ten commandments was ever changed.

Silveer Maes,
Brampton, Ont.

Society



Resurrection, America and Russia

At this time of the year the message of the Gospel goes out to America and Russia in a pointed way: "Christ is risen!"

At Easter time it is good to remember that Russia and America share a common spiritual origin in the Christian religion. Russia was Christianized a thousand years ago. America was settled by Europeans most of whom had their spiritual roots first in Protestantism, later in Roman Catholicism.

This common religious root makes Russia and America part of a single civilization which stretches westward from the Ural mountains — the dividing line between Europe and Asia — through continental Europe, Great Britain, across the Atlantic to embrace North and South America, until it comes to

a halt in the Christianized islands of the Pacific Ocean.

This vast civilization — originally Christian, in distinction from Islamic and Hindu civilizations — came into being because of the renewing power of Christ's resurrection from the dead. This was the heart of Paul's Gospel proclaimed in the entire Mediterranean basin. Human beings, Paul proclaimed, become new persons when the Holy Spirit unites them with Christ in his death and resurrection. See Romans 6:5.

Paul describes this newness very simply but very radically: "the love of Christ controls us." He links this control of love over our life to Christ's death: "we are convinced that one has died for all, therefore all have died" (2 Cor. 5:14).

For Paul, Christ's death and resurrection constitute the essential turning point in the history of the human race:

"Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17).

Two secular faiths

Today Russia and America are the main secular cultures within this originally Christian civilization. They are secular to the degree that they yearn for an earthly substitute to the divine avenue of renewal given with the resurrection: "the love of Christ controls us."

America looks upon itself as "the New World" and in that way as the hope for mankind. At the moment when the United States was born, its first President George Washington expressed America's mission of renewal to the world in these telling words: "We have sown a seed of Liberty and Union that will germinate by and by over the whole earth. Some day the United States of Europe will be constituted, modelled after the United States of America. The United States will be the legislator of all nations."

America pins its hope for renewal on the forces of democratic capitalism. If necessary, it will push the focus of world history in the direction of this renewal by the use of its

military strength, quite oblivious to the imperial character of its world mission, as we see today in Central America.

Russia, on the other hand, looks upon democratic capitalism as an outmoded form of world-historical renewal. Instead, it looks upon itself as the vanguard of renewal by way of Communism. This means a radical rejection of the status quo in every society. As Marx and Engels put in their *Communist Manifesto* of 1848: "The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow of all existing conditions. Let the ruling classes tremble at a communist revolution. The proletarians have nothing to lose but their chains. They have a world to win. Working men of all countries, unite!"

In short, Russia pins its hopes on renewal by revolution. Wherever there is political instability in any region of the world it will throw its weight behind the forces of revolution. And wherever Russia itself has gained political control, it will not relinquish an inch of its totalitarian empire, as we witnessed in Poland's struggle for a measure of freedom.

America and Russia are both — in varying degrees the embodiments of secular religions. Today we witness loss

of faith in the possibilities of renewal on the part of the believers in democratic capitalism as well as the believers in revolutionary communism. This loss of faith is probably more intense in Russia than it is in America. The Communist Party maintains its position of power in Russia more by sheer force than by strong faith. Ronald Reagan, on the other hand, has an intense faith in "the American way of life." For him, as he said in his State of the Union address in January, America is "the best."

At Easter time God's people living in the secular empires are called upon to account for the hope that is in them (Cf. 1 Pet. 3:15). In the ancient rites of the Russian Orthodox Church the liturgies of spring time resounded with the shout: "Christ is risen!" Action springing from that confession makes for lasting renewal and liberation — on both sides of the Iron Curtain.

Dr. Bernard Zylstra is President of the Institute for Christian Studies.

Meadowvale celebrates!

Sunday, April 1, was a day of celebration for the Community Christian Reformed Church of Meadowvale. It was on that day that our church cut the ties with the Home Mission Board.

Pastor John Van Til represented the Home Mission Board giving his congratulations. He presented Pastor Lunshof with an engraved pen set as a token of the Mission Board's appreciation for the work he had done on their behalf.

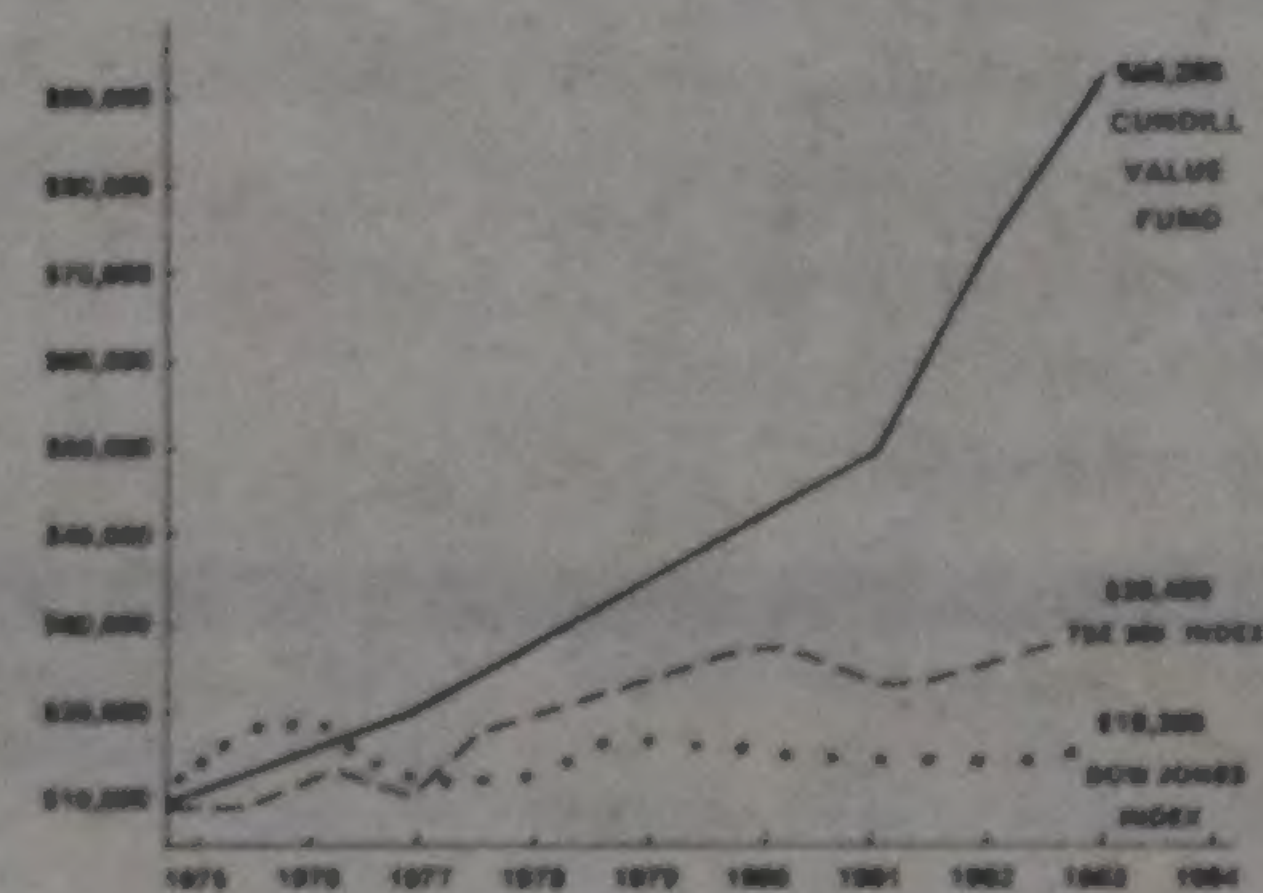
Meadowvale is located in a rapidly growing area near Toronto, Ont. The church group has been growing steadily since 1976 when it started with 13 families. The growth has been spiritual as well as physical. There are evidences of miraculous healings, prayers answered, conversions and people using their spiritual gifts. Pastor Lunshof read from Psalm 103 during the celebration service. "Bless the Lord" is the only way to describe what He has done through His People in Meadowvale.

M. Wubbenhorst,
Church Secretary

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Church



In 1925 the three uniting churches, the Congregationalist, the Methodist and the Presbyterian, agreed on a Basis of Union. This statement of 20 articles of faith is the only official teaching of the UC.

Official, though, does not mean mandatory. Candidates for the ministry didn't have to declare their adherence to a written confession, but they had to be only in "essential agreement" with the Basis of Union. The doctrinal statements which made up the Basis of Union were not precisely articulated as such. It is mainly a "mediating theology."

Dr. J. Webster Grant remarked, "The Church reflects the Canadian character even in some of the weaknesses: a lack of clear definition, wide variation from region to region, a notorious inability to raise up leaders it can trust to express its mind." Since the Basis of Union is neither binding nor normative, there has been a marked theological permissiveness.

Radical theology finds productive soil in the UC. And its leaders are often in the first ranks of radicalism. In 1966 students of the UC's Emmanuel College virtually charged the Rt. Rev. Ernest Marshall Howse with nothing short of heresy for denying the physical resurrection and deity of Jesus Christ. The students were supported in their charge by the Principal Earl Lautenschlager. No wonder that the Rev. Mutchmore, former moderator, could say of

the UC, "Anyone can claim membership."

Theology was and is in ferment. Liberalism has made powerful inroads. The sharp edge of the Bible has become blunted in theological faculties and seminaries. The influence of higher criticism changed the approach to the Bible and reconstructed the doctrine of inspiration. It led to the abandonment of the infallibility of Scripture. The Bible became a very human book, including not only inspirational literature, historical documents, but also legends and myths.

Ben Smillie, writing in the United Church Observer in 1967, commented that to deny the higher critical approach "is to fly in the face of facts about the Bible." He wrote, "If Adam and Eve, Cain and Abel, Noah and Jonah are personages in myth and allegory, they cannot be historical people at the same time no matter how sincere one's faith."

In 1964 a New Curriculum for Sunday schools was published. It took about 12 years to produce this highly controversial new Sunday school material. Four local congregations were chosen in the testing-and-refinement phase of the program. A.C. Forrest wrote in the Observer that through the New Curriculum some of "the tens of thousands of dropouts have gone back to school."

This note of optimism soon turned sour. The New Curriculum became a dismal failure. For the most part the

Ambiguous basis allows for flirtations

A look at the theology of the United Church of Canada

New Curriculum offered unadulterated theological liberalism, denial of most of the miraculous elements in both the Old and the New Testament, the Virgin birth was denied; the first eleven chapters of Genesis were relegated "to the category of stories known as myths." Evangelical churches across Canada sharply attacked it. J.B. Rowell of Victoria, BC, a prominent evangelical Baptist pastor, charged that church leaders endorsing the New Curriculum "make themselves responsible for teachings calculated to undermine faith and confidence in the Bible as the Word of God."

A vocal and angry minority opposed the New Curriculum. And it was largely abandoned after only two years of use. With the demise of the curriculum a number of churches have turned to Sunday school materials put out by the evangelical publishing companies Gospel Light, Scripture Press and David Cook.

In 1968 the 23rd General Council studied a proposed new creed. It made no reference to the Virgin Birth, the Resurrection, the Crucifixion or hell. The creed started with man and not with God. Christianity Today commented, "the new creed astonishingly does not

even proclaim Jesus Christ as Lord. Some might consider that this omission automatically disqualified the United Church of Canada from membership in the World Council of Churches." The proposed creed was returned to the Council's Committee on Christian Faith for a rewrite job.

Many students at Emmanuel College, Toronto, UC's largest institution for training ministers, feel that they have much more in common with Roman Catholic professors, who hold to the key orthodox tenets of the Christian faith, than with their own professors. In the early 1970s Emmanuel appointed Professor Heinz Guenther, a German-born "Bultmannian," to head its department of the New Testament. Wherever possible, those students, who have been influenced by the charismatics or evangelicals, also select courses at Wycliffe College, an Anglican seminary, where the well-known Dr. Richard Longenecker teaches.

Where is the UC heading — theologically? In 1979 Dr. George Johnston, professor of New Testament at McGill University, wrote, "theology is a living, changing and developing discipline." In this age of change "theology will have to be tolerant and ecumenical, while keeping faith with the past.

Jewish, Muslim, Hindu, Buddhist and also Marxist thinkers will be in conversation with Christian thinkers in relationship to the whole range of the theological spectrum."

The UC will continue to embroil itself in controversial theologies. As the UC began with a mediating Basis of Union, without binding itself to any creeds, it will keep up its flirtation with the new fads that attract current fancy. When a church permits the world to set its agenda, it will be squeezed into its mold.

Johan Tängelder is pastor of the Strathroy Christian Reformed Church.

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Events

CALENDAR
of events

- Apr. 26

To help us better understand how christians can think through foreign policy issues such as Central America, The Middle East and the nuclear arms buildup, Dr. James Skillen, a renowned christian analyst of international affairs, will lecture on the theme: "Making Foreign Policy Decisions in God's World" at 99 Scott St., **St. Catharines**. Call Outreach Niagara 682-3131 for details.
- Apr. 28

Dutch Choir Festival 1984: **Guelph**, First Chr. Ref. Church, at 8 p.m. and in **St. Catharines**, May 12, Covenant Chr. Ref. Church, 8 p.m. Participating: choirs from Kitchener, Guelph, St. Catharines, organ and brass, congregational singing and mass choir numbers.
- May 3

Hamilton Holland Club presents "The Ramblers" in concert at 8 p.m. at Mohawk College Theatre. "Free parking with show of ticket."
- May 5

Redeemer College Annual Membership Meeting at 2 p.m. at the College (467 Beach Blvd., **Hamilton**).
- May 5

6th Young Adults Day Rally, "Kids of the Kingdom" at the **Hamilton** District Chr. Highschool.
- May 5

Spring concert by the choirs and brass of the Ontario Chr. Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ; 7:30 p.m. in the **Exeter** United Church (James Street).
- May 9, 10, 11, 12

Hamilton District Christian High School presents the play "The Corn is Green" by Emyln Williams at 8:00 p.m. in H.D.C.H.S. Tickets are \$3.00 per person or \$9.00 per family and will be available after April 24th at H.D.C.H.S.
- May 11

Burlington choir Soli Gloria under the direction of Elizabeth Van Meggden and participation of Guido de Bres High school choir of Hamilton will hold its annual spring concert in the Rehoboth Canadian Ref. Church in **Burlington**.
- May 22

Conference sponsored by the Ontario Alliance of Christian Schools: The Christian School and the Handicapped Child; 10-3 p.m. at the John Knox Chr. School, **Brampton**. Contact your local Chr. school for registration information.
- June 24-28

Social Justice Summer Institute at Newman Theological College, **Edmonton**, Alta. See ad for more details.
- Frisian Play: Jo Binne trouw ... of net: Apr. 27, **Woodbridge**; Apr. 28, **Wellandport** (note this is a change from the previous location of Vineland).
- Speaking schedule of Rev. and Mrs. R. Wurmbrand: April 20, 21, 22, 25, **Toronto**, Ont. and area; Apr. 29, **St. Catharines** and **Niagara Falls**, Ont.
- Spring Concerts by the Choirs and Brass of the Ontario Christian Music Assembly under the direction of Leendert Kooij, with Andre Knevel at the organ: April 28, at 8 p.m. in the Collier St. United Church, Collier St. in **Barrie**; May 5, at 7:30 p.m. in the Exeter United Church on James St. in **Exeter**.

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Change of Location Notice

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"Jo binne trouw ... of net"

The performance scheduled for April 28 in Vineland
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Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Apr. 27	Wed. Apr. 25	Thurs. Apr. 19-8:30a.m.	Wed. Apr. 18-8:30a.m.
Fri. May 4	Wed. May 2	Thurs. Apr. 26-8:30a.m.	Wed. Apr. 25-8:30a.m.
Fri. May 11	Wed. May 9	Thurs. May 3-8:30a.m.	Wed. May 2-8:30a.m.

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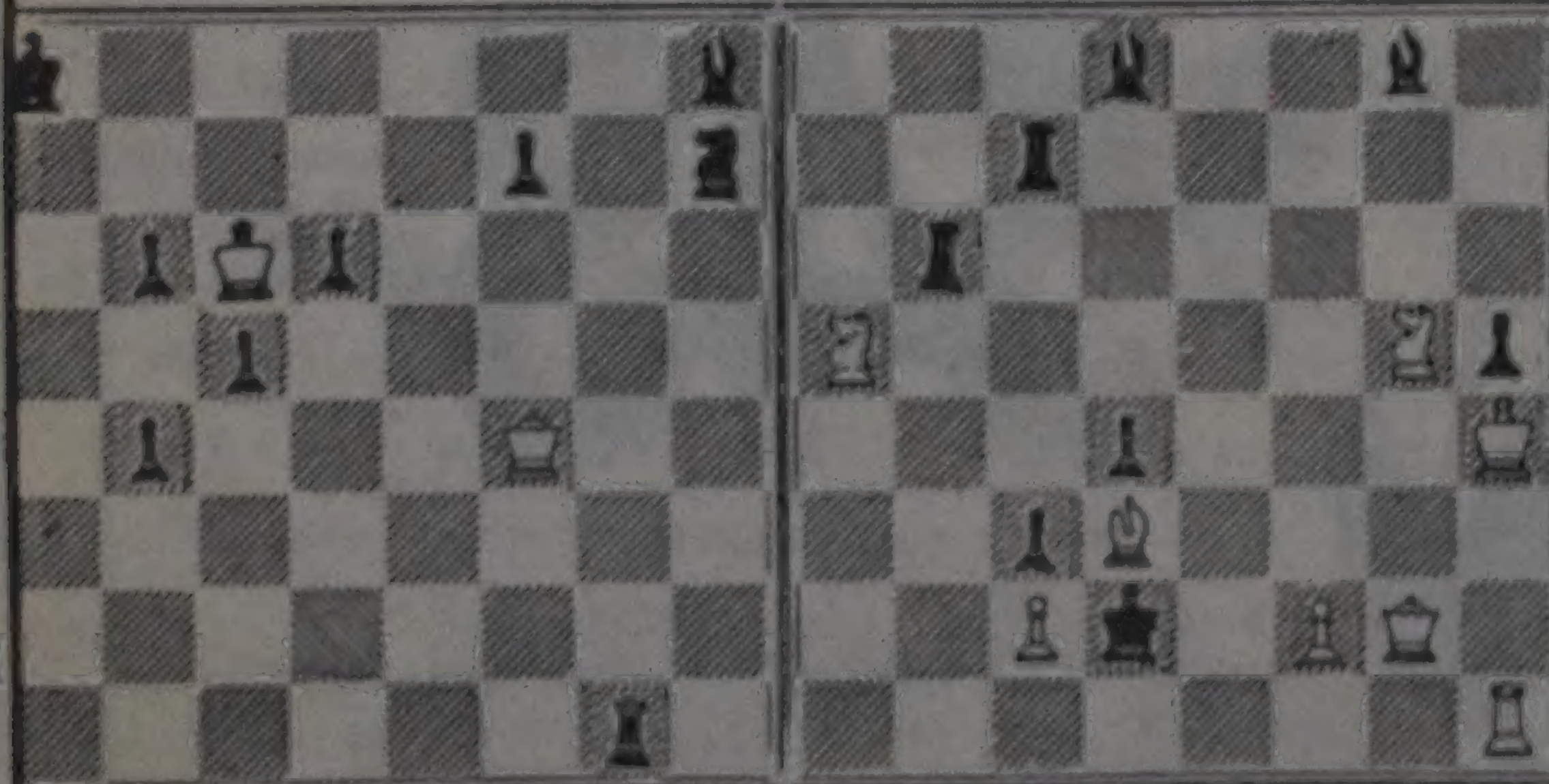
SECOND SERIES OF PROBLEMS IN APRIL
#1002 #1003

K.A.L. Kubbel,
Russia, 1939

9

P. Den Cate,
Holland, 1947

8



2
3-mover 3 pts.

8
2-mover 2 pts.

Notes

1. The three-mover, #1002, is a corrected version of #994 (February). If all goes well with the printing process, you will have a key, threat and variations to send in for #1002.
2. The dutch two-mover, #1003 shows a simple theme. Do be careful of the pinned Knight. Please give Key and threat, if any.
3. The deadline for the April problems #1000-1003 is May 20 (Ontario), May 30 (BC) and May 25 (others), postmarked.

CONFERENCE

The Christian School and
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at the

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Topic: What can the Christian school do for the child with severe handicaps?

Speakers: Dr. Bergman: Former chairman of the committee that drafted Bill 82. Director of the Special Education Branch of the Ministry of Education.

Mr. Don Campbell: Executive Director of the South Huron Association for the Mentally Handicapped and National Board member of Elim Christian School in Chicago.

Mr. Knoll Churchman: Executive Director of Christian Horizons.

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CHRISTIAN EDUCATION: A UNIQUE TAPESTRY



Quality with a purpose

J.B. Hulst

The question concerning quality is important for all those involved in christian education. For the sake of the King and his kingdom we must work hard to make our schools excellent schools.

The matter of quality in education was addressed in the April 1983 report presented by the National Commission on Excellence in Education under the title *A Nation at Risk: The Imperative for Educational Reform*. The purpose of the National Commission was "to help define the problems afflicting American education and to provide solutions..." The report no doubt raises questions in the minds of Canadian educators as well.

A Nation at Risk begins by observing that

... the educational foundations of our society are presently being eroded by a rising tide of mediocrity that threatens our very future as a nation and as a people.

The report continues by stating that

If an unfriendly foreign power had attempted to impose on America the mediocre educational performance that exists today, we might well have viewed such an imposition as an act of war.

The findings of the Commission are divided into four categories. First, regarding

content, the findings indicate that "curricula have been homogenized, diluted, and difused to the point that they no longer have a central purpose." Second, as to *expectations*, it is noted that the amount of homework has decreased, the level of the grades has risen, and the average student achievement has been declining. Third, concerning the *use of time*, American students, compared to those from other nations, spend very little time on their school work; and because, schools are not doing enough to train students in the proper use of their time, the time that is spent in the classroom and on homework is often used ineffectively. Finally, the report has something to say about *teaching*, i.e., that teacher preparation programs need substantial improvement and that the professional working life of teachers is on the whole unacceptable.

All of this has led educational researcher Paul Hurd to conclude: "We are raising a new generation of Americans that is scientifically and technologically illiterate."

I realize that *A Nation at Risk* speaks almost solely to the educational situation in the United States. However, while I would not suggest that the report applies directly to the situation in Canada, I would assert that the report raises a

question which should concern all of us involved in christian education, i.e., *What is required for quality in education?*

There have been many responses to *A Nation at Risk*, and many proposals as to how the quality of our schools may be improved.

It is both interesting and important to note that *many relate the lack of quality in education to a failure to sense the purpose of education*. The National Commission repeatedly states that American education is disintegrating because it "has lost sight of its basic purpose." Others seem to agree.

There is a wide variety of opinion, especially in secular education, concerning the purpose of education. To some the purpose of education is to help students prepare for a job; to others it is to equip students for "life in modern society;" to yet others it is to work toward "the improvement of the human race." When Andrew Nelson Lytle was asked what should be the purpose of education, he responded, "The guidance and restraint of formal learning discipline us to endure the loss of innocence." That sounds nice, almost christian; but it doesn't help us to answer the question concerning quality in education.

A biblical view

It is imperative to ask about the biblical view of the purpose for education. At this point I wish to share with you the perspective of Dordt's purpose statement — believing that it presents a biblical view of the purpose for education.

In the beginning God created all things by his sovereign will. The creation is controlled by God's will, and it is only by obeying that will that the creation can fulfill its purpose in the service of God.

God created man in his image, and man was to serve God by fulfilling the mandate to dress and keep, to care for the creation. However, by disobeying God, man violated his office and began to treat creation not as God's but as an object of exploitation for man's own glory.

Having determined not to leave the creation in such a state, through Christ, God reclaimed what had been deformed and distorted by sin. Man is restored to covenant fellowship with God and made to live again as office-bearer in his kingdom. God also reclaimed the creation and summons the redeemed to work in the creation according to the demands of his Word and for the expression of his kingdom.

Man's ability to develop and care for the creation depends

upon insight, insight which is provided through education. While education pervades all of life, the school is the sphere where education has become institutionalized. It is the *purpose* of the school, therefore, to focus on the process of gaining and transmitting insight so that students may be qualified to care for and develop God's creation kingdom.

Education is good education only when it fulfills that purpose, i.e., of preparing students to care for and develop God's creation.

How to assure quality

There is no doubt that it is important to raise academic standards, improve classroom teaching, increase funding, and enlist communal interest and support. But to assure *quality with a purpose* more is needed.

Many must be involved in the struggle for quality in education but it seems to me that we can identify several things to be required of teachers:

1. *Teachers must have the biblical, kingdom vision which we have described, especially if they are to have a biblical sense of the purpose of education and if they are to move together in terms of this purpose.*

Within the context of this vision —

2. *Teachers must work hard in the development of a unified*

Continued on page 2 ...

Abbotsford Christian High reaches out during special emphasis week

Several of us sat around the well-used staffroom table, this time strewn with interim reports, bantering with each other over the question of what makes our school, Abbotsford Christian High, so unique. Well, one of us pointed out, our principal is unique. That drew a chuckle from both our principal and those of us who sat around the table. Indeed it seems that each of the seventeen staff members are unique and in very special ways.

Our school seems to have a level of dedication that is uncommon. That dedication is, of course, God-inspired. It couldn't be otherwise. Our school is also unique in its student body. A great proportion of our students are being raised on farms and that brings a much different quality to our school. We also have a fairly large population of Asian students. All of this provides a real challenge in teaching and all of our staff members, I believe, are attempting to meet that challenge.

One of the ways we have "attempted" has involved a special emphasis week. Special workshops were set aside for our Grade 10-12 students dealing with our rights and responsibilities within our society. Topics dealt with prejudice, teenage crime, the law, the penal system, the church's responsibility, aware-



"A great proportion of our students are being raised on farms and that brings a much different quality to our school."

ness of the third world and finally our civic responsibilities. We attempted to meet the students at their level, not always an easy or a comfortable task.

Students visited the court system, jails, alternate houses of worship, and got physically involved with community services as a part of outreach. Interestingly the response was positive and we believe it set wheels in motion. A month later our 10A students presented a chapel on prejudice (and our personal responsibility) which was entirely student prepared.

Our school is set among the hills and in close range to towering mountains. It strikes

me that God has placed us here for a specific purpose even while meditating on our surroundings. It is our prayer that the purpose might be fulfilled.

Jo-Ann Van Reeuyk,
teacher,
Abbotsford Christian High

March into S P R I N G



West Edmonton's grade one class decided to work together on a mural depicting the activities, the wonder, and the beauty of spring. Teacher, Mrs. Carrie Groot writes: "The children experienced a fine sense of accomplishment and justifiable pride. They learned something about proportion, perspective, colour, shape and design."

Quality with a purpose

... continued from page 1.
curriculum, i.e., a curriculum which truly reflects the created order and is integrated within the framework of a biblical perspective.

In this regard the cooperative work being done by the Canadian christian schools in curriculum development is extremely important.

3. Teachers must struggle together to gain increased understanding of creation (its structures and its history) and the spirits of our age, i.e., teachers must seek insight into the creation order which the curriculum is designed to reflect.

Of course teachers must have academic preparation for their teaching assignments; but beyond that preparation

they must continue, in terms of a kingdom vision, to work hard and unitedly to develop insight into the creation.

4. Teachers must concentrate upon communicating to students a vision for the creation kingdom and a desire to carry out their tasks in loving service and obedience to their Lord. Teachers must have this ability to communicate (pedagogy is what I am talking about) if they hope to impress upon students that they have a calling to care for an aspect of God's creation, and that responding to that call requires that they also reject mediocrity for the sake of excellence.

We must also be sensitive to the fact that there is a danger in striving for excellence, for

quality in education. The danger is that we will seek quality for the sake of quality and thus produce a spirit of elitism, i.e., the attitude that "we are the people with whom wisdom shall die."

There is only one protection against such a danger, and that is that we seek quality with a purpose. God has called christian teachers for the purpose of preparing students to work in and care for his creation kingdom. It is that call which demands that we "give our best to the master."

J.B. Hulst is President of Dordt College, Sioux Centre, Iowa. He was in Ontario recently to speak to teachers and prepared this text for CC's Education Issue based on remarks he made at that time.

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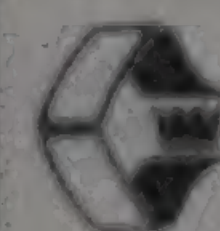
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File #892362104

The following excerpts from a journal were found in the year 2984 on an excavation site, on the planet Earth among the ruins of a primitive society.

Compiled by excavators from planet #7777 in the year 2984.

January 1. 2232

Today at the school where I teach, my students and I reset all of our data terminal calendars to correspond with the new year. The government added some new holidays and increased everyone's working hours by three minutes a day. Everything that was based on the old schedule must be reprogrammed.

This happens every year and it becomes really annoying, especially to those of us who work with computers. If you want my opinion, it's a real waste of time.

In case you didn't realize it, the government doesn't pay us for those extra few minutes. They pay by the hour, so until those minutes add up to sixty, we're working for no wages.

We'll fall for anything!
That's all for now.

January 25. 2232

I was visiting my grandmother this morning, and I happened to find some old books in her attic. They were all history books, really old. The pages were yellow and the bindings were falling apart. One in particular caught my attention. It was entitled, *Ethnic Groups Within Our Society*.

It described people who were not Caucasian. They had different skin colours. Their body builds were also different from ours, with distinct features peculiar only to their own race.

Apparently they were once part of our civilization. Some were called Negroid; some Chinese, and others Indian and Eskimo. Why hadn't I heard of this before?

Well, by now I was overwhelmed with curiosity, so I tried to get some information on the topic by entering some questions into my WALL computer. It fed out this answer:

THESE QUESTIONS HAVE NO MEANING. THEY NEVER WILL; THEY NEVER DID.

Never in my entire twenty-six years have I ever come across such an odd answer from a computer. It doesn't make any sense. All computers are programmed to answer questions that they do not have information about with the standard answer SORRY CANNOT COMPREHEND. It seems odd to me that such an effort was made to discourage interest in the subject.

Whatever the motives are for producing such a negative response, all it did for me was increase my desire to learn more.

February 21, 2232

I was listening to the city

intercom while riding home from work on the gravity track, when a government representative made the announcement that most families were wasting the Dome's resources. He really pushed the point that we were by no means "running out" of these materials, it is just more "efficient," as he put it, to keep an eye on the amount of fuel we use each day. He mentioned a few fuel examples: oxygen, propane, and maybe even slow down on the butane.

This announcement is O.K., except for one thing. We are supposed to have an unlimited supply of butane. The government must be taking extra precautions, just to be sure that we never run out. Butane is the fuel that we use for everything in our Dome. I'll explain a bit about our city to make things more clear.

Technodrome is an artificial environment, created to maintain and support life. It is sealed off from the natural environment and is self-sufficient.

About two hundred years ago, our natural environment collapsed. Acid rain, penetration of radiation through the weakened ozone layer, and the exhaustion of natural resources created an environmental imbalance. Earth's ecosystems became contaminated to an extreme degree.

The government designed domed cities which would protect us from the world outside. We invented new processes for food and energy production. Therefore we would be able to survive within the domes for an unlimited amount of time.

In recent years, however, we have run into problems with food production. We used to grow natural foods inside the Dome with the use of chemicals to replace soil nutrients. But eventually, the plants began to die because the artificial nutrients were lacking. Therefore we have had to substitute synthetic foods. Just about everything we eat nowadays is artificial. It's said to

Continued on page 4...

London District Christian Secondary draws from six feeder schools

London District Christian Secondary School first opened its doors in September 1965. Classes were originally held in a house. From this modest

beginning the school has grown to become one of the larger christian high schools in Ontario. London District Christian Secondary School

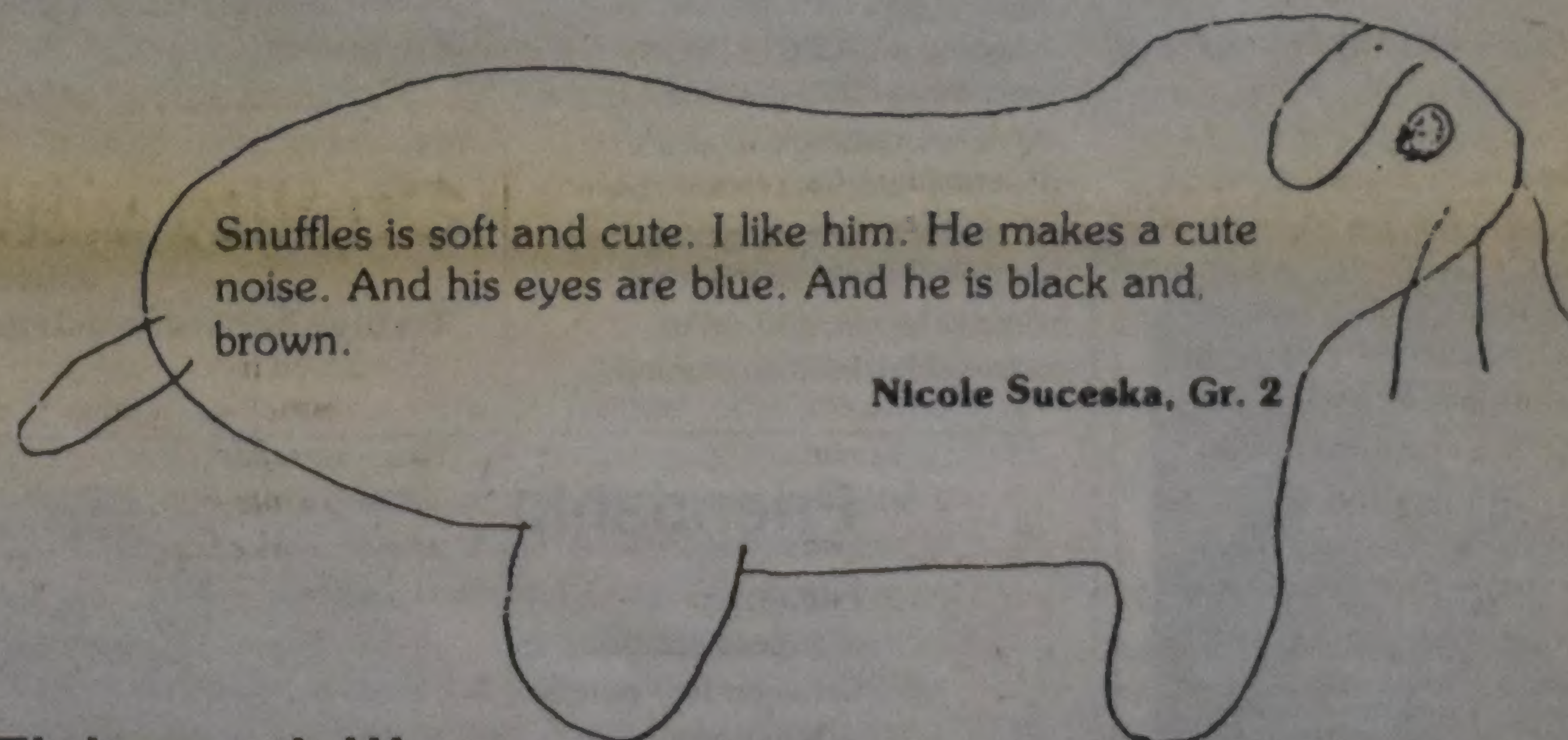


Greg Linnell, Woodstock, and Gwen Leistra, London, share the score in a senior music class.

presently has 278 students and a staff of 18 full-time teachers.

In addition to the academic liberal arts program, students are offered a wide range of extra curricular pursuits which help the students to develop their gifts and potential and which foster the growth of a whole person.

London District is truly a district high school. It draws students from six feeder schools. Students come from London, Aylmer, Woodstock, St. Thomas, Ingersoll, Mount Brydges, Strathroy, Clinton, Exeter, Goderich, and Tillsonburg. Out of these various communities of Southwestern Ontario emerges a school community where students and staff together strive to explore the implications of Christian discipleship in contemporary society.



Snuffles is soft and cute. I like him. He makes a cute noise. And his eyes are blue. And he is black and brown.

Nicole Suceska, Gr. 2

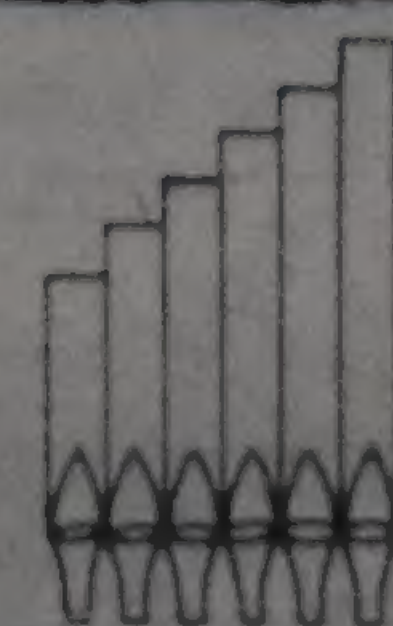
Things I like

I like funny cartoons.
And furry raccoons.
I like all kinds of things.
I like bells when they ring.

I like Bugs Bunny.
He is really funny.
I like to bike.
And I like my friend Mike.
Stuart DeJong, Gr. 2,
Athens Chr. School



Angela Verbeek, Gr. 8,
Calvin Chr. School,
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Trenton Christian School where "God has a number one place in teaching"



An artist's drawing of Trenton Christian School

Since TCS opened its doors in September, 1956 it has grown from a small, two classroom school into a full fledged eight classroom plus library, gymnasium, office, staff — sick — supply — audio visual — and "what not" rooms.

So what's special about TCS that's different from other christian schools across Canada? Personally, I'd like to think it's tops: the best programs, the finest teachers, the greatest facilities, but I'm prejudiced.

I asked a long-time society member, "What, in your opinion, makes TCS unique?"

"I don't know," she answered hesitantly.

Then she brightened and said, "TCS is the only school in this area which used to feature St. Nicolaas and Zwarte Piet at our bazaars. Does that make it unique?"

Well, not quite the answer I was looking for so I asked some former students the same question.

They answered, "In our days TCS was known for its superior soccer games."

"We were the 'Bad Boys' from the Reformed School."
"We suffered mightily in Trenton Cold Storage."

"We were there. That made TCS unique!"

Mrs. Linda Repar, a relative newcomer to our christian school community responded, "Unique? You bet it is! It's the only school besides the RC where God has a *number one* place in teaching. It's unique in its staff — their commitment and dedication; it's unique in its curriculum and programs."

We talked a bit more about the newest musical production our staff and students are working on: "CANADA: Something to Sing About." In it we're celebrating Canada's diversity 'from sea to sea,' but we're also celebrating that *Christ* has dominion over this land from sea to sea, and we're praising Him for this country.

Linda has been an enthusiastic parent and an active committee member ever since she found out that TCS wasn't "for Dutch kids only." She has been pleasantly surprised whenever she discovered new things about our school. For instance: We're not outsiders — to the contrary. We're included in city activities and asked to sit on committees such as: 'Bi-Centennial Celebrations' and 'Educator of the Year.' We're invited to participate and compete in the area's sports programs. And we have an excellent relationship with the Hastings County Board of Education.

"It's the only school I entrust my children to!" concluded Linda.

**Hilda Wielemaker,
Editor,
Trenton School newsletter**

Friendship

Friendship is a close relationship between two people side by side, someone to talk to.

Jesus wants a close relationship; we can count on Him when the going gets tough; or praise Him for food, home, country and life.

Anthony Vandenberg, Gr. 7

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Dr. Geoffrey Bromiley, Senior Professor of Church History and Historical Theology, Fuller Theological Seminary, Pasadena, Calif.

★Unreached Peoples
Dr. Harvie Conn, Professor of Missions, Westminster Theological Seminary, Philadelphia, Pa.

★Doctrine of the Saints
Dr. Donald Bloesch, Professor of Theology, University of Dubuque Theological Seminary, Dubuque, Iowa.

★1 Corinthians
Dr. William McRae, President of OBC/OTS

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Dr. Siang-Yang Tan, Director of Counselling, OBC.

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... continued from page 3.
contain all of the vitamins needed for the average person, but it tastes awful!!! oh, well. Food is food.

Getting back to the butane. We developed the domes to survive on butane gas. Everything is butane powered. There are very few things that are necessary which depend on other gases. The Government chose butane because apparently we have an unlimited supply. Conserving an unlimited supply is a little bit ridiculous but, Government knows best.

Not to worry, Signing off.

April 4, 2232

I read through that book that I mentioned before, back in January, and it was unbelievable. There used to be many different races of people living together on the earth. I really believe it. At that time, caucasians only made up for about forty-five percent of the population.

I managed to find some more literature on these people, there were a few bits here and there about them in books written in 1900s, but after the year 2000 there is not a trace of them.

I searched high and low all over the city. I asked some of my educated friends if they could give me some input, but they didn't have any idea about who I was talking about.

Here are the facts: the first domed city was built in 2001. Many more followed suit. By the year 2008, approximately 100 domed cities existed. If you calculate how much of the population these cities all together can hold, it only adds up to forty-five percent of the population.

WHAT HAPPENED TO THE REST OF OUR CIVILIZATION?

September 8, 2232

The Government has shut down major factories for lack of fuel. We are all living in semi

darkness, with very little heat. The reason for this? Our butane supply has dropped to the danger level. The Government knew that our supplies were dwindling for many years. Why they did not expose the information I will never know. It doesn't really matter now, the fact of the matter is that we have a world crisis on our hands.

Unless we can find another source of fuel immediately, our chances of survival are next to nothing. Seventy-five of our one hundred cities have already collapsed. It's just a matter of time.

Because I know that my chances of survival are minimal, I am going to expose everything that I have discovered within the past months.

When the domed cities were being built, the government planned to create perfect societies within them. This was a perfect time to do so because they could pick and choose who would enter and continue living on earth.

They turned away all minority races. All handicapped peoples were forced to leave. And anyone with a terminal illness must also leave.

Our perfect society did not survive because our technology was not advanced enough. Butane was a poor choice of fuel. And our food became almost non-existent.

What a waste. A few men have destroyed the entire world because of ignorance.

It has been announced on the intercom that we will have no more fuel left in exactly thirty minutes.

My name is Xena, and I'm sorry that I have to be a part of it. Goodbye

Primitive societies throughout time have caused themselves unnecessary grief and destruction due to lack of communication, cooperation and an overwhelming need for security.

**Saxon Vanden Brink, Gr. 10,
Edmonton Chr. High School**

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Aileen Pourveen, Iron Springs, Alberta. One of many Canadian students who choose RBC one-fourth of our full-time student enrollment.

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A day in the life of an ICS student

Jeff Wells

Forget the lectures. Forget the seminars. Forget the papers and dissertations. ICS means coffee. Often black and always bitter.

Don't misunderstand me. A good discussion on ground motives and a fine thesis on Kuyperian sphere sovereignty will always have a home at the Institute for Christian Studies, but I'm not so sure that such discussions would be up to scratch if coffee didn't figure in somewhere up the creative line. I think if you could follow a typical student through a typical day at the Institute, you'd tend to agree with me.

Unfortunately, there is no such creature as a "typical" ICS student. The riches of diversity between those drawn to the fourth floor of 229 College Street is as remarkable as that which binds us together. From as far away as New Zealand and Greece, carrying such cultural baggage as the Anabaptist, Roman Catholic and Reformed traditions, we've found our way to the institute with a single heart to pursue a reformation of scholarship within our world, yet radically free from this world's spirit. Of course, we're also here for the coffee.

Of course, there are certain elements we could splice together and label a day of the typical sort. It could begin with a lecture: usually three hours worth, punctuated by a leisurely break (for coffee, naturally). "Lecture" is an unfortunate word. An ICS lecture is a free-wheeling affair, casual enough for open discussion, but directed by the Senior Member to keep the rest of us on track.

After class it's often profitable to spend some time in the lounge. Of course, it's a convenient spot for lunch (and coffee), but more than that the lounge can become an arena for some playful grappling with the issues raised in lectures and private study.

Like the rest of humanity, ICS



Jeff Wells

students need times to unwind, to think on such things a little less theoretical.

Depending upon how far along a student is on his or her program of study, there's a good chance a part of the day will be spent in the library. At almost any hour, whether in the Institute's research collection or in any of several libraries on the U. of T. campus, you stand a reasonable risk of finding many of us chasing footnotes. Probably each of them will be drinking coffee.

Evenings could offer anything from private study to student party, and weekends more of the same. As deadlines draw near, however, a little less energy is spent socializing and a little more invested in polishing

Quinte Christian High, Belleville, Ont. is energy conservation minded

We are a downtown school — plunk in the main core, sharing buses with the catholic and public schools and surrounded by government buildings, egg grading stations, Salvation Army Thrift Shoppe, boutiques, arcades, and fast food joints.

We are energy conservation minded. We have very low fuel bills due to the design of the building. The staff also commutes to school by bicycle (or to conferences by airplane!).

We qualified for a government grant of \$212,000 for our gymnasium expansion project.

We have 100 students representing 11 denominations.

We have 5 full-time and 5 part-time staff. They represent the Christian Reformed, Anglican, Brethren, Pentecostal, Alliance, Baptist and Presbyterian churches.

We have the responsibility of organizing the EDUCATOR OF

THE YEAR award for top educator in the Quinte area. This award is given out annually during Education Week in May.

We offer a general, 4 level and 5 level semester program. We offer traditional programs as well as law, Media Studies, Computer Science, and a Work Study Program. We offer a full range of shop and business courses in conjunction with the local public high school.



photo by M. Hoyer

The students of QCHS made this formation in front of the Quinte Living Centre in Belleville. L. to R. are grade 9, 12, 10 and 11 students each making a letter

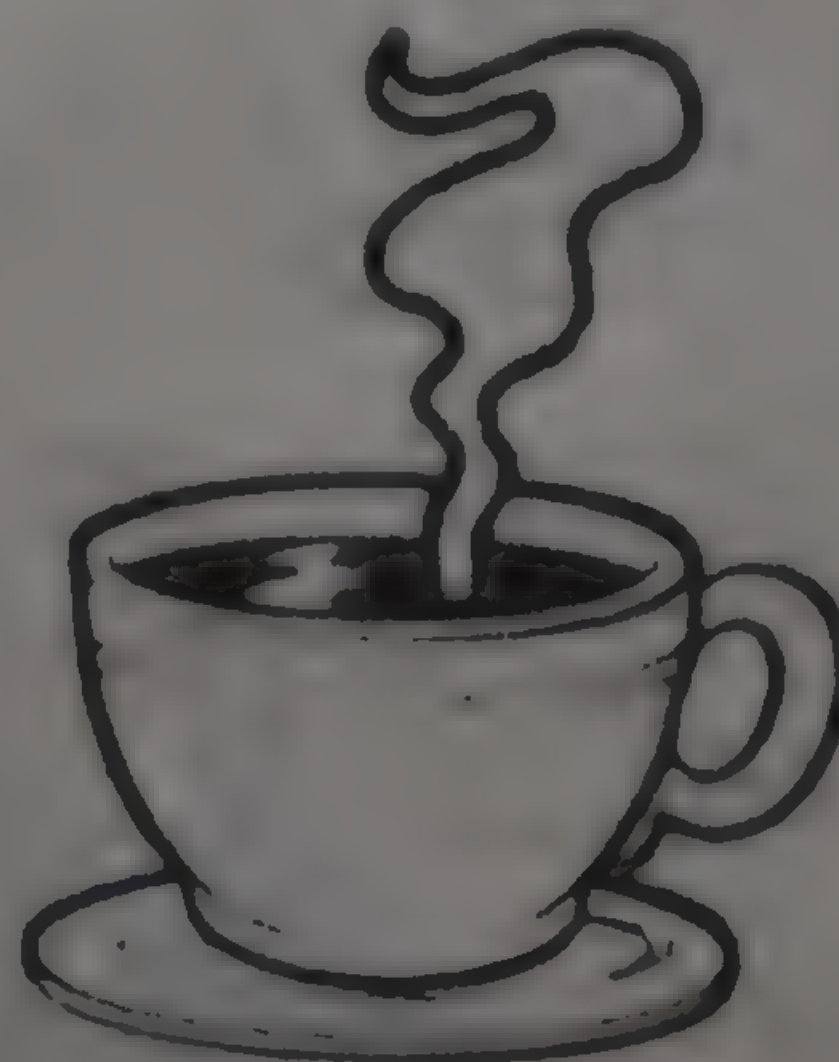


Learning and drinking coffee — a part of the daily routine at the ICS

up the papers

Confidentially, I hate coffee, and after having a closer look at these "typical" elements in a "typical" day, I'd have to say coffee isn't as important as I once thought. I've come to the conclusion that our lectures, seminars and papers could get along just fine without it.

But just ask me about tea and cookies...



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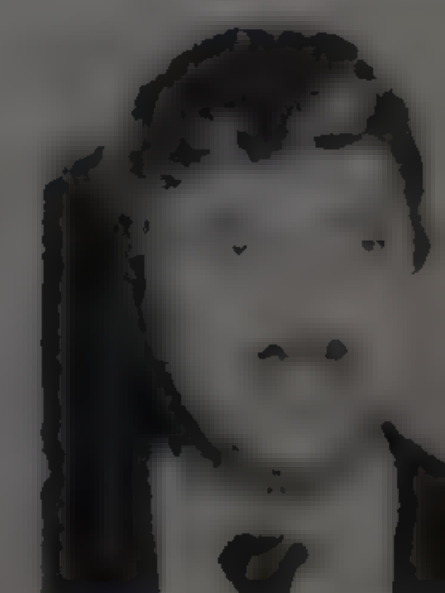
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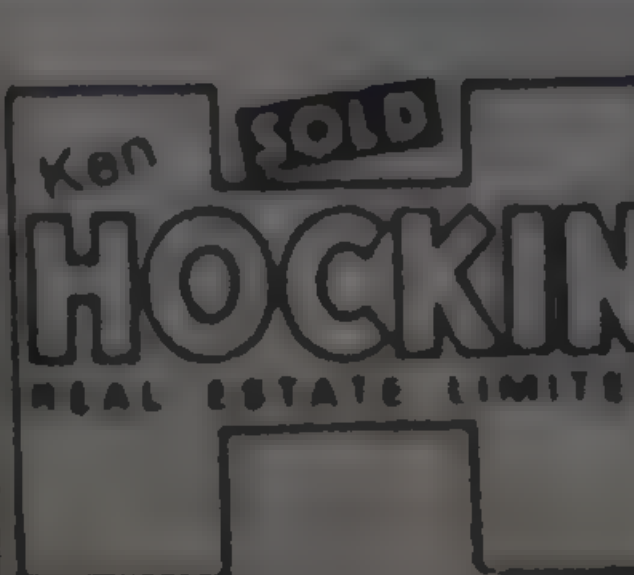
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Member of Oshawa District Real Estate Board

Edmonton Christian High students work on city service programs

Edmonton Christian High hopes to graduate its fifteenth grade 12 class this year. The school has grown from one class of 25 grade 10's to a student body of 225 students in grades 10, 11, and 12 who now have a choice between a university-preparation program and a general diploma program.

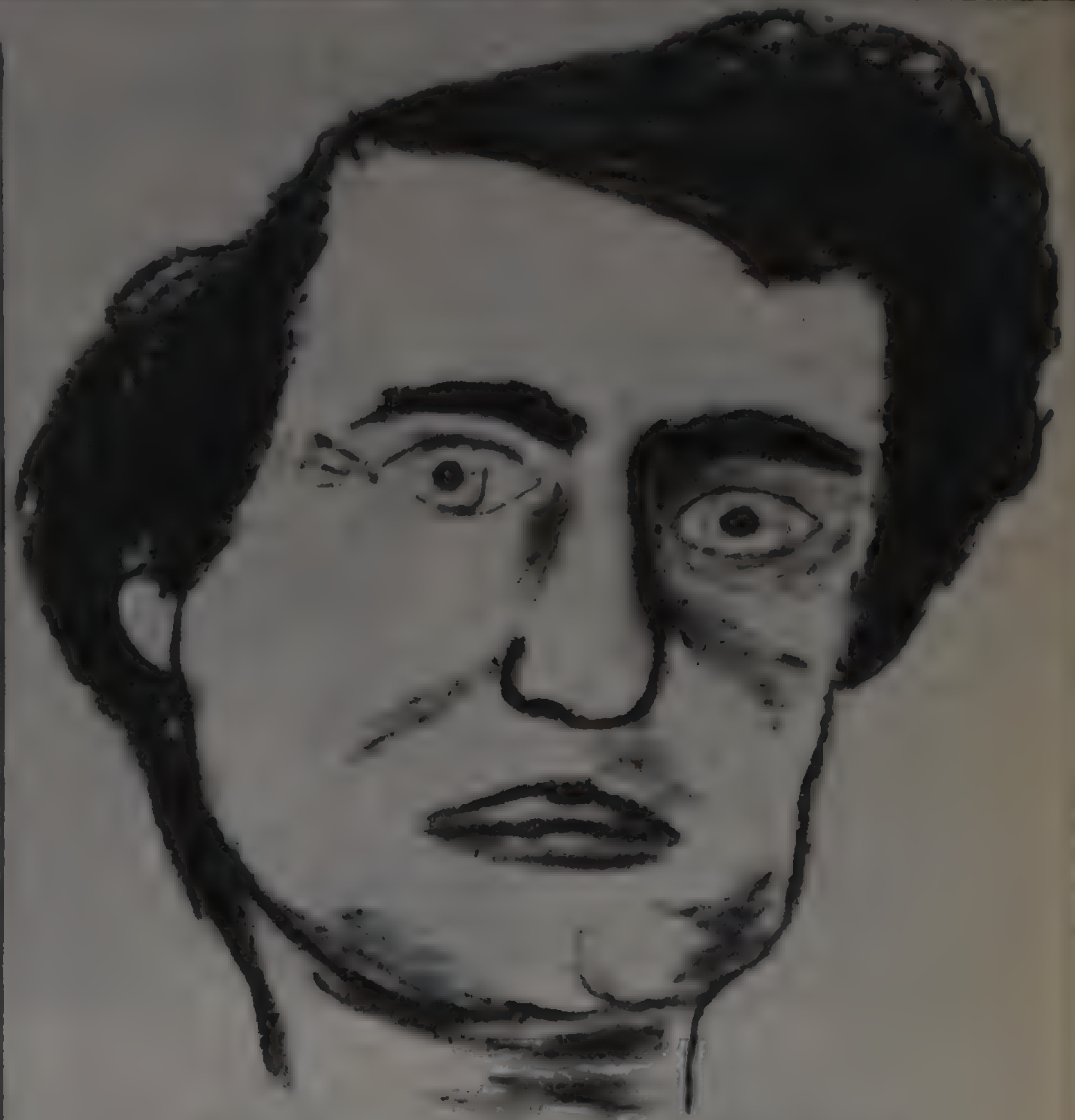
This year we were able to move into a new addition. The new office areas and classrooms give us the room we so desperately need. We are grateful to the community for supporting such a project in a time of economic recession.

Each year the grade 11 class plans toward and spends three to four intensive days working on a service project in our city. Two years ago, they helped to set up the Youth Emergency Shelter, a city home for runaway teenagers. Last year, they helped to improve facilities at Rehoboth, a local Christian home for mentally handicapped adults.

Our grade 12 class spends most of a week each September in the great outdoors classroom of Jasper National Park. Also, most of our grade 12 class takes part in a two-week field trip to

Quebec and Eastern Ontario in June.

The Alberta government has decided to reinstitute curriculum-specific diploma examinations for all Grade 12 students. Our staff, education committee and school board studied and debated this issue at length. In a submission to the Minister of Education, we indicated we would write the exams this year, under protest, and reevaluate our decision after our students have written them.



Sir John A. MacDonald

Cathy Dijkema, Gr. 7,
Athens Chr. School

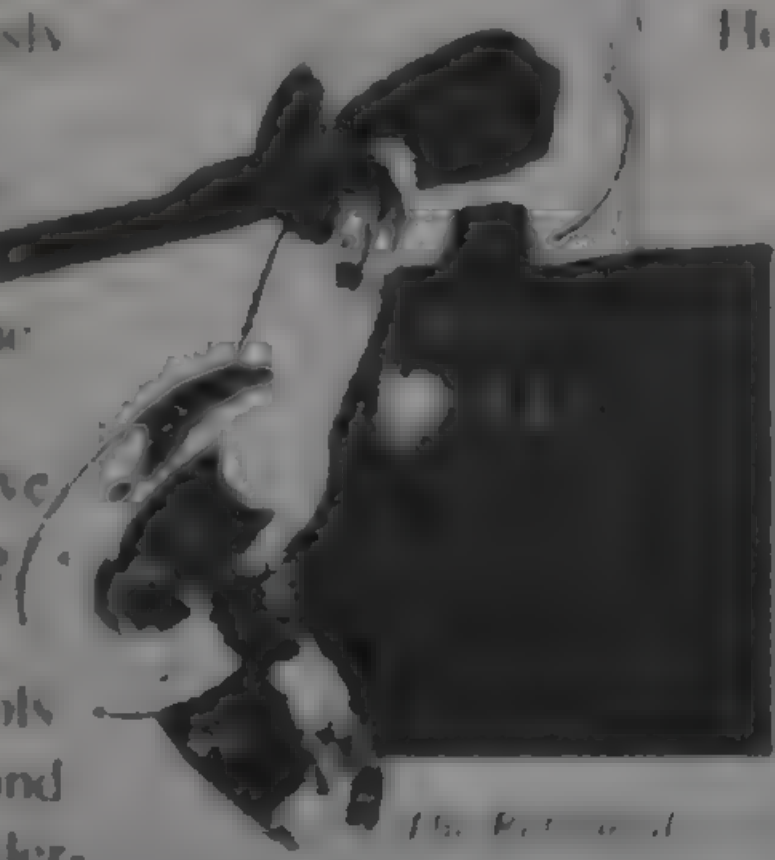


Denise Zeldenrust, Gr. 2,
North Edmonton Chr. School

ICS is a link

ICS is a link in the chain of Christian education

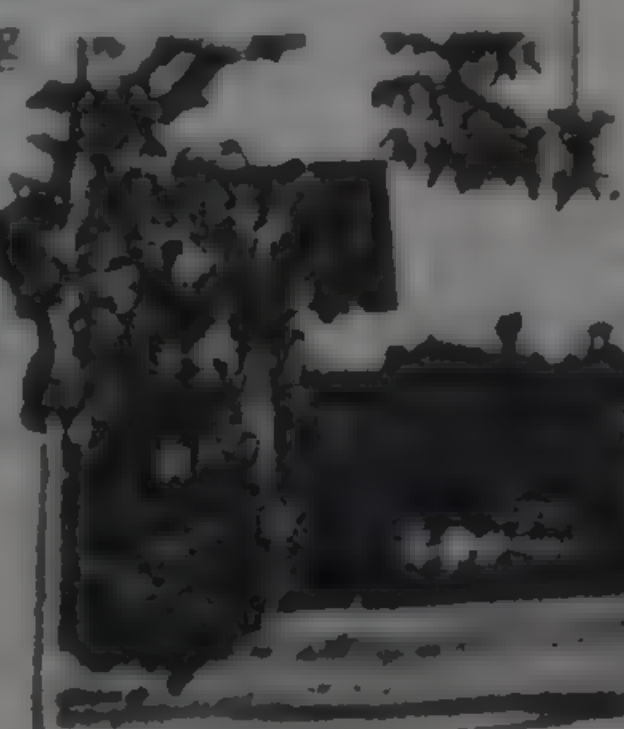
When we promise to educate our children "in the aforesaid doctrine," we take that promise seriously. Motivated by our Calvinistic heritage and a deep consciousness of the rule of Christ in all areas of life, we have established a strong educational chain linking grade schools with high schools and colleges at both undergraduate and graduate levels.



The Reformed community has long seen strong links to the area of Christian education.

Two-way movement

The movement through this chain goes in two directions. In the Reformed community students are moving in ever increasing numbers through this chain - from grade school, through high school to university - to become teachers, preachers, missionaries, doctors, dentists, lawyers, engineers, social workers, economists, politicians, business managers, accountants, etc. The traffic also moves the



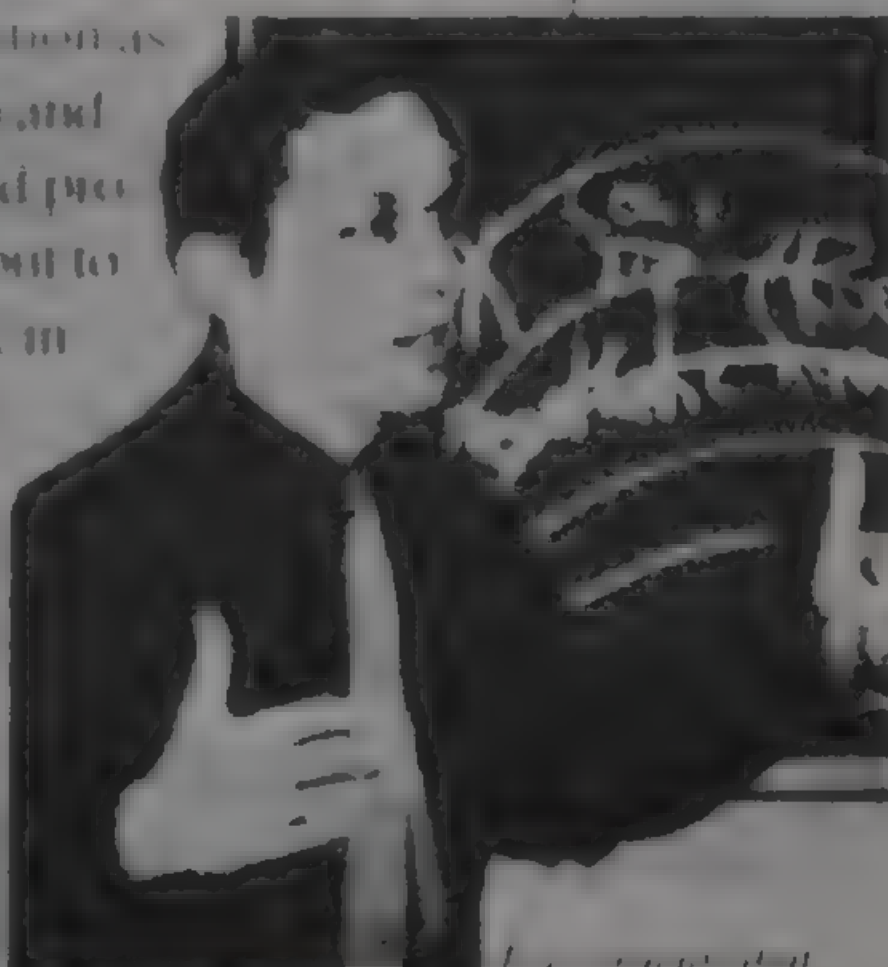
Calvin College is one of five Christian colleges supported by the Dutch Reformed community in North America.

other way as graduate teachers return to the various levels in the chain to share their knowledge with those on the way up.

Spiritual perspective

How shall the young direct their way? That is the critical question as students move up and teachers move out to perform their task in society. The spiritual perspective dominant in colleges and graduate schools is largely secular. Ideas about God, man and society taught at the

graduate link of the chain have an immense impact on every area of life. Ideas have legs.



It is essential that teachers and other professionals receive the theological and spiritual training which is the basis of Reformed perspective.

Thanks be to God God has granted us the vision and the means to give our children a strongly welded chain of Christian education not only at the grade and high school levels but also at the college level.

In the U.S.A. it supports Calvin, Dordt and Trinity Christian colleges and in Canada it has given birth to The King's College in Edmonton and Redemer College in Hamilton. We thank God for that. But the chain

does not stop there. The Institute for Christian Studies, representing the fourth link, brings the Reformed perspective to bear on graduate studies. Since it teaches the teachers, it too is an indispensable link in the chain.

Our mission

We must forge ahead. The ICS link needs strengthening, it needs broadening. This link deserves your support in order that it may continue to research, write, teach and provide guidance to numerous students.

ICS

Institute for
Christian Studies
229 College Street
Toronto, Ontario M5T 1R4
(416) 979-2331

Extra!! Extra!!!

Luther nails 95 theses to the door of the Wittenberg Church!

Wittenberg (GP) — Martin Luther, a monk of the Augustinian order in Erfurt, a man supposedly thought the most learned of the Augustinians, has deliberately gone against Pope Leo and the Roman Catholic Church.

Pope Leo and Archbishop Albert, are upset by the sudden decrease in indulgence sales, and have set out to silence this obscure monk.

Luther based these theses on three principles: 1) Man is justified by faith alone; 2) Every believer has direct access to God; and 3) The Bible is the sole source of authority for faith and life.

Here are some of the theses he wrote on Wittenberg's door: 32. "Those who believe that, through letters of pardon, they are sure of their own salvation, will be eternally damned along with their teachers." 37. "Every TRUE Christian, whether living or dead, has a share in all the benefits of the Church, GIVEN HIM BY GOD,

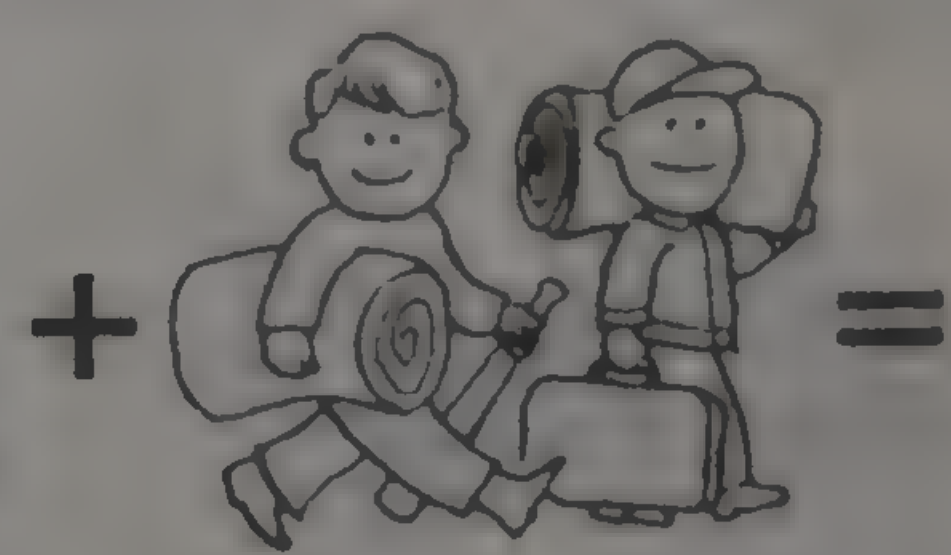
even without letters of pardon." 86. "Why doesn't the Pope, whose riches this day are more ample than those of the wealthiest of the wealthy, build the basilica of St. Peter with his own money, rather than with that of poor believers."

Luther wrote these theses in reply to John Tetzel, a monk of the Dominican order, whose famous indulgence sales slogan is, "Just when the coin in the coffer drops, a soul out of purgatory hops."

Tetzel in reply to this said he would have the whole works burned in three weeks.

The Church isn't going to take this lying down. We'll probably be hearing more about Luther in weeks to come.

Walter VanLaren, Gr. 8,
Stratford District Chr.



(CHRIST) + (CAMPING) = (OUTREACH)

To an adult looking back on his/her early years of life, attending a Christian camp may have been a spiritual turning point. Ask any group of Christians: "How many of you made life-changing decisions at a Christian camp in your childhood or youth?" A large proportion will raise their hands. Camp is one of the greatest evangelistic opportunities in all of Christendom.

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Are christian schools public schools?

Adrian Guldemond

Certain promoters of christian education use the phrase "christian public school" to make certain claims about christian education. Other supporters think that "public christian education" is a contradiction in terms.

The original meaning of this word in educational context comes from the English usage in nineteenth century North America. In this history the word has two meanings. First, "public school" was supposed to be free since the grammar schools and the colleges were not. Thus the costs were to be met through common taxes (property). Second, the other name for this "public" school was the "common" school. The clear implication was that it existed for all the citizens and not just for the wealthy.

One of the complicating factors in this discussion of "public" is the British history of the term. In England public schools were owned by private foundations (such as Eton and Winchester). It was indeed true that these schools were technically open to all, but as a matter of fact, the governors of the school could control admission and normally set the fees so high that only certain types of people could enter. On the other hand, most of these schools also had significant scholarship and bursary programs so that gifted students from poor families could also enter. These schools were called public because graduating from them led to positions in the public (civil) service and the professions.

Public refers to all citizens

The word "public" also functions in our ordinary conversations in such phrases as "the public interest." Here the word "public" refers to the general society, in distinction from special interest groups. For example, many people think that quite a few tax policies are contrary to the welfare of society (the public interest) because these policies benefit only certain specific designated groups. So here the word "public" refers to all citizens.

The preceding definition is certainly the most politically complicated because the exact meaning of this term normally changes with the person talking. So politicians normally use the phrase "public interest" when they actually mean the interest of the government or the state. Environmental groups claim generally to be working on behalf of all persons and many generations into the future. However, even here the concept of "public" generally hides a fairly specific view of

lifestyle and organizational control.

Public funds are government monies

In several court cases, the word "public" has been given a very narrow meaning. Here it means the government, as in the phrase "public works." Public works are supposed to benefit the public at large funded by the government for the general welfare. Nevertheless it is perfectly clear in the courts that a "public" park is one which is funded and controlled by government agencies. Public funds are government monies, not those of taxpayers.

In modern thought another discussion of this concept occurs in the distinction between "public" and "private." This usually occurs in economic contexts. Thus there are government agencies which employ civil servants like teachers. Anything they do in the line of duty is considered public by definition.

You can do in private what you can't do in public

In our Western democracies, both persons or institutions, are private in the sense that they are not funded or controlled directly by the government. We do not believe that existence is owed to the state. You can do things in private institutions and places which you cannot do in public ones (for example, smoking).

Very strong interest groups in western society would eliminate the distinction between public and private. This will force all behaviour into legally sanctioned norms, so that any existence outside of the approval of the state is virtually impossible.

The confusion about christian education is derived from mixing several of these definitions together. As things currently stand in Canada and the United States, the christian schools are private institutions. They are outside the jurisdiction of the Education Act. This means that the control of these organizations is vested in the hands of a group of citizens, namely, the school supporters. But because many christian school supporters believe that what the christian schools do is actually in the interest of a better society in Canada, they have taken to calling the christian schools "public" schools. In other words, they have substituted the consumer oriented definition of "public" for the original legal and political definition of the term. This is understandable as promotion strategy, but it is confusing.

We should stop mixing these meanings; christian schools are correctly referred to as private

Logo and learning — West Edmonton

West Edmonton Christian School has recently purchased LOGO, a computer software package which will be piloted in grades five and six.

LOGO was purchased to help explore the use of the computer beyond the 'drill and practice' type of exercises. A wide variety of software is available to aid teachers in teaching the skills for most subject areas. While much of the software teaches the skills, the student is not challenged and given the opportunity to apply these skills. Many of the skills could be just as effectively or even more effectively taught using other methods. Piloting LOGO is part of an effort to find pedagogically sound and appropriate uses for the classroom computer.

LOGO, unlike BASIC, is a simplified programming language which uses everyday English, thereby putting children as young as age five in control of the computer. The two listings below for drawing a triangle illustrates a major difference between LOGO and BASIC.

LOGO Procedure

To triangle:

```
forward 50
right 120
forward 50
right 120
forward 50
right 120
END
```

BASIC Program

```
5 HGR
10 A = 120 * (3.14159 / 180)
20 R = 50: AR = A
30 X2 = R * COS (AR) + 100
40 Y2 = -R * SIN (AR) + 100
50 HPLLOT 100, 100 TO X2, Y2
60 AR = AR + A: X1 = X2: Y1 = Y2:
70 X2 = R * COS (AR) + Y1
```

```
80 Y2 = R * SIN (AR) + Y1
90 HPLLOT X1, Y1 TO X2, Y2
100 HPLLOT X2, Y2 TO 100, 100
110 END
```

Using the LOGO procedure a direct connection between the way a student draws a triangle and the way the computer is instructed to draw a triangle can be seen in the commands listed above. The student can experiment with the commands to make other procedures for regular or irregular shapes. The student can also step out a series of commands in the hallway or some other open area before attempting them on the computer. By using the DRAW mode the computer will operate like an etch-a-sketch pad. As a student works at new procedures he can always see how his work is progressing.

Each procedure can be used as building blocks for developing more complex procedures using repetitions, variables, or other features which the students are introduced to as they master the LOGO commands.

LOGO is a tool which can be used to lead a student to discover, explore and experiment with new areas and more complex ideas. Experimenting with circles, arcs, math operations, structures of sentences, making up question and answer exercises, and composing music are only a few of the possibilities open to LOGO users.

Why use LOGO?

— LOGO is an effective way to teach the student problem solving skills. The student is given the necessary tools and then must use them to carry out a task.

— LOGO graphics teaches the student concepts of geometry by letting him discover them and use them by playing around with them.

— LOGO allows the student to use his creativity in planning and working out procedures. Assignments are given general guidelines, but the student decides what the content will be. The student is not expected to respond in a preprogrammed manner.

— LOGO as a computer language allows the student to focus on the nature of the task rather than being caught in the technicalities of the language.

Jasper Hoogendam,
West Edmonton
Christian School

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Adrian Guldemond is Executive Director of
the Ontario Alliance of Christian Schools
(District 10, C/S)

schools. Our existence is in the public interest. But if our schools were to become public schools as that is normally interpreted, then the school societies (parents) will lose control over the organization. Furthermore, by publicly advertising a school as public, one is misleading the citizens into believing that there are no admission and financial barriers to enrolment. This could be construed as unfair or improper advertising. The government of Ontario considers any school that does not receive government funding to be a private school.

Indeed, Christian schools, in their present form of organization, are not public schools. The question of whether they should become "public" is an entirely different matter that requires much more discussion.

Fine arts show case

My three brothers

Brothers, brothers, brothers! Three in all and all of them older than me! That is what I have to live with all the time. Of course, I have a mom and dad but I also have these three brothers.

New brothers can be a real pain at times. They tease me and tease me until I finally end up in tears. Then they say "I'm only kidding" or "I didn't mean it" or ask why I can't take a little fun. Well I like fun and I love to laugh and joke but a person can only take so much and no more.

Then there comes the sports end of things. My three brothers are all sports nuts. They love to watch sports, play sports, talk sports, and even dream sports. All we ever hear is hockey, baseball, football, soccer, boxing, and whatever other sport there is. They are always watching sports on T.V. Every Saturday night it's hockey night in Canada and we have no other choice. My mom and I can hardly ever watch what we want to. Sometimes my mom just tells my brothers we are watching something else and that's it. Of course, it's not only my brothers that love sports, my dad does too. And you know what dads are like! To add to this problem we have to put up with the following: if one of my brothers has played a hockey or baseball game, we have to go over the whole game play by play, only with everyone's comments and complaints — what they should have done and what so and so didn't do and what a great rush he made.

Brothers are not all bad news though. They love me a lot even though they don't always show it. How do I know they love me? Well, they show their love in small ways like a goodnight kiss which most brothers don't give their sisters, or doing little things to protect me. If someone tries to hurt me or harm me, they are

there, watching out for me.

They like to see me wear pretty dresses or have my hair neat. They share things such as gum, candy, or money with me. Sometimes, they even stick up for me if mom or dad is scolding me.

You know God created this world and everything in it. Some families are all boys, some families are all girls, and some families are both boys and girls. In my family, He gave me three brothers and I wouldn't trade them for anything. I love them even though they don't play barbie dolls with me or paperdolls or other girly things. They do skip with me and let me play ball or hockey with them and that makes me happy. I am so glad that God gave me three brothers and I pray that we will always love each other as much as we do today.

**Leah Robinson, Gr. 5,
London Parental Chr.**

Life and death

To Art Vanderstelt

April 27, 82

Life you know,
is a funny thing.
The way the wind blows,
and how the birds sing.

Each song so different,
each note so small
The world is odd,
The people, all ...

Sing of the glory,
the life and the death.
Each song a new story,
each line an old myth.

**Connie Duthler, Gr. 12
Hamilton District
Chr. High**



**Miranda Lubbers, Gr. 10,
Calgary Chr. High School**

I wonder if trees don't mind,
In fall when the wind clips their
hair,
They must freeze from the
winter breeze,
Because their heads are so bare.

I wonder if in the spring,
Trees feel they entertain,
'Cause people admire their
lovely blossoms
That come from sun and rain.
**Geraldine Glasbergen, Gr. 6,
Calvin Chr. School,
Dundas, Ont.**

Life

The rainbow of life
Many different hues
but it is still
all one rainbow.

**Dave Spelt, Gr. 12,
Pacific Chr. High**



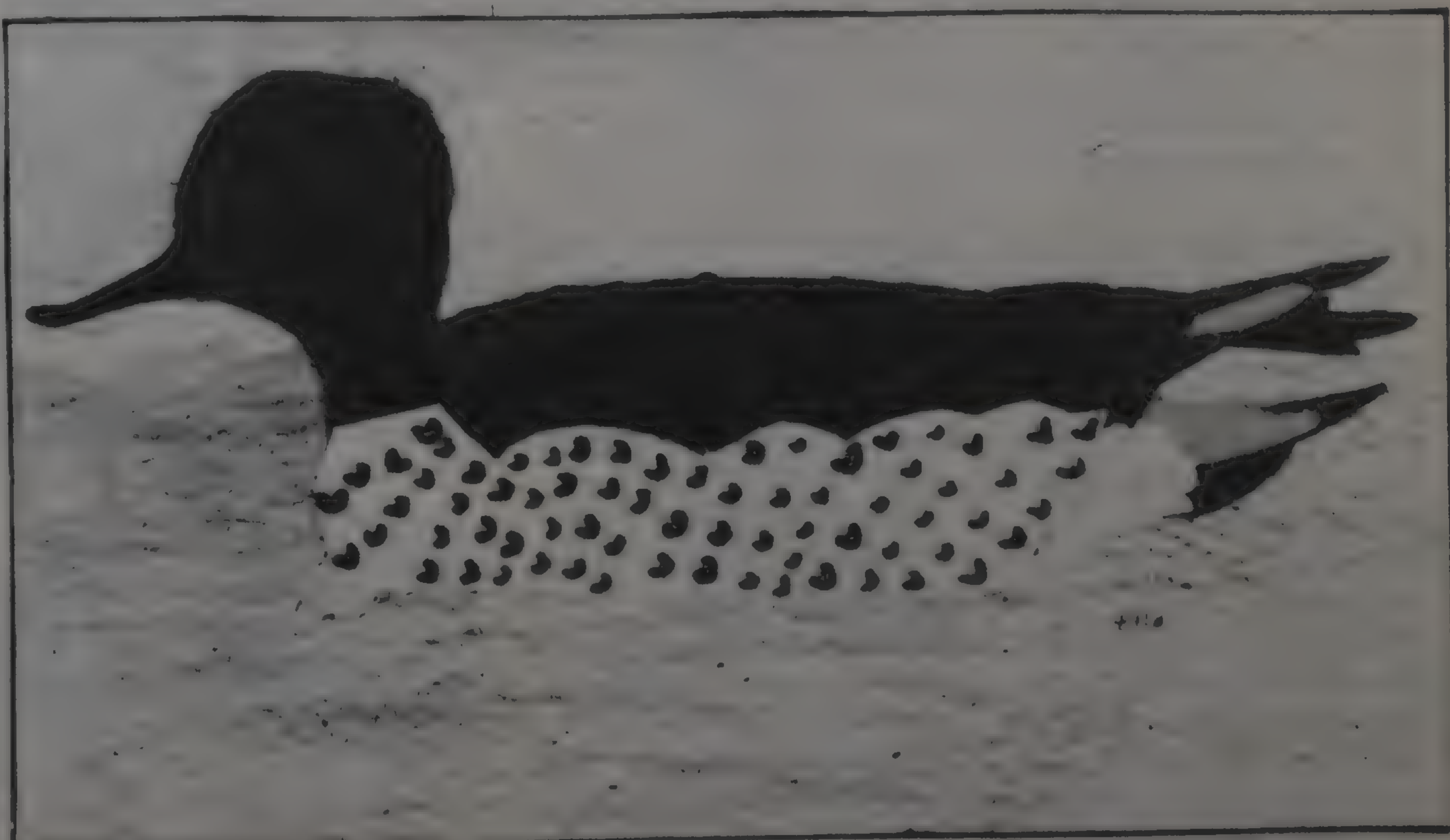
**Angela Quinn, Gr. 8,
Belleville District Chr. School**

"Strength's epitome"

Close your eyes, imagine with me
horses running wild and free.
Wind-whipped manes, stringy and long,
powerful legs, so very strong!
Flaring nostrils, sensitive ears,
running together, having no fears.
Hooves hit ground, rolling thunder,
beautiful beasts, it's really no wonder.
stallion in front, leading the rest,
running away, what is their quest?
Heads held high, such dignity,
running on to eternity?
Running to the sunset fair,
black silhouettes, moving with care?

You enjoyed that image with me
of horses running wild and free?

**Dawn Vanderwal, Gr. 12,
Pacific Chr. High**



**Ella Vanderkamp, Gr. 4,
Ladner Chr. School**

Dear Readers:

This page contains some of the work that received top scores from our judges. Nine people looked at all the work that was received, and there was lots of it. You can imagine how difficult it was to make our selection. All of the work was carefully and imaginatively done. Too bad we could not let you see some of the colourful entries in all their splendour. A few of the pieces we had to eliminate because they could not be clearly reproduced. This was particularly so of the darker ones with lots of colour. There is a lot of talent present in Canada's christian school students. Some of the pieces we have showcased are representative of the fine work that was sent to us.

Education Issue Editor,
Ellen Zwart



Sean Couchie, Gr. 8,
London Parental Chr. School

Wonderful spring

The fresh rains begin to fall,
The joyous birds sing;
A wonderful ecstatic call;
'Tis spring! 'Tis spring.

Two feelers scan the world around,
The caterpillar crawls.
Munching grass on sweet smelling ground
As dew drops gently fall.

Hear the thump of fawns feet;
No wolf assails them now.
The winter is over and obsolete.
To spring it at last does bow.

In the spring God's colours are revealed
His world springs into view
All hurts of the winter are healed
That's why spring is wonderful to you.

Matt Spencer, Gr. 8,
Ottawa Chr. School

The bald eagle

The bald eagle's diet is mainly fish but occasionally it will eat small mammals or other birds. The bald eagle is the National Emblem of the United States. Its range is throughout North America and parts of Siberia.

The eagle has a wing span of 6-8 feet. Its large sharp claws help it to grab fish close to the surface of the water. It has a hooked beak which helps it tear food into small pieces for it has to swallow food whole.

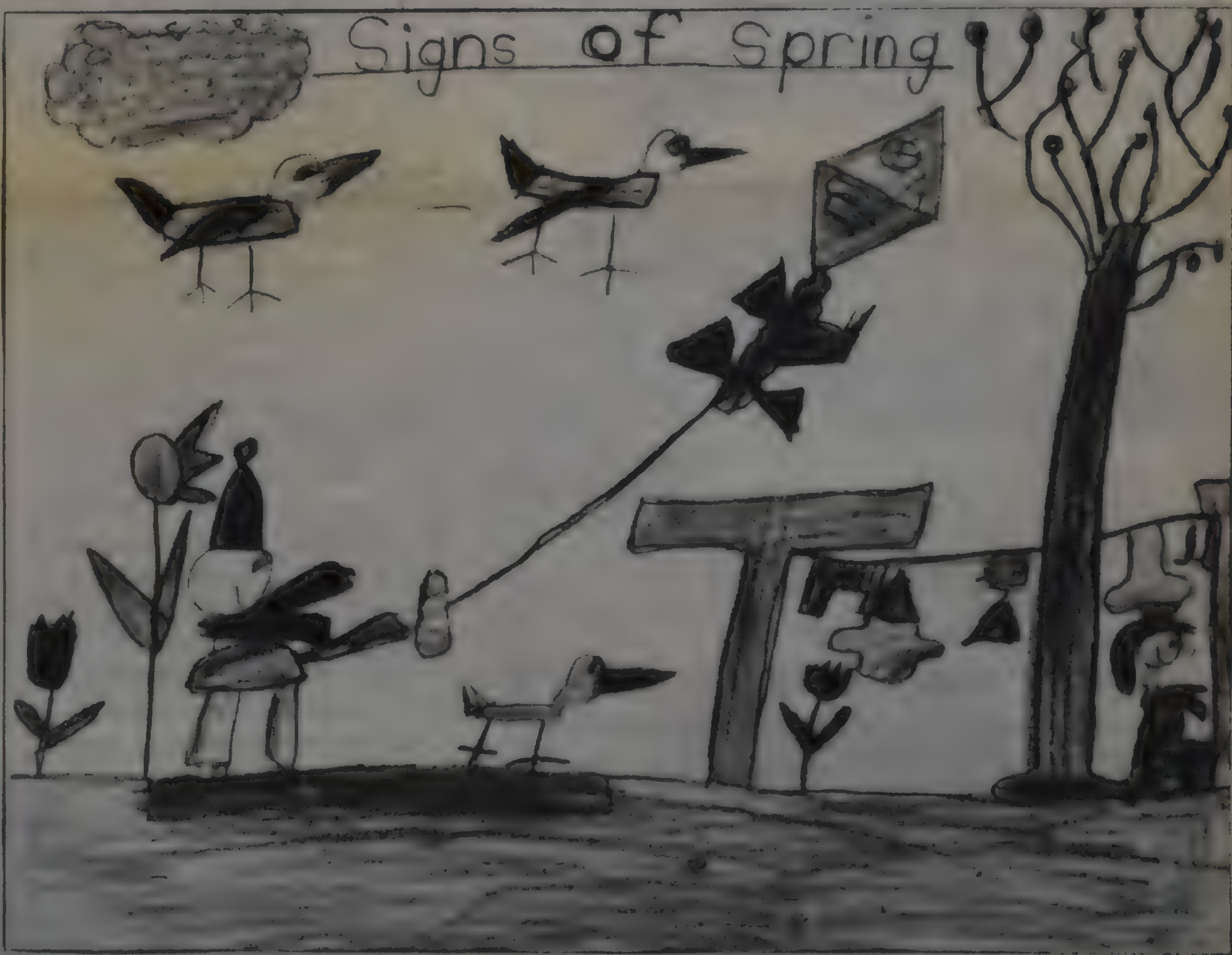
The bald eagles were rapidly becoming extinct because a chemical called D.D.T. would get in the water and the fish would get it inside them. When a bald eagle would eat a fish with D.D.T. inside it, its egg shells would be too soft and that kept the bald eagle from having baby eagles.

The bald eagle makes nests about 12 feet wide and about 20 feet deep. Every year the eagle goes back to its nest from the year before and builds it bigger and nests in it.

David Nywening, Gr. 4,
John Knox Chr.,
Wyoming

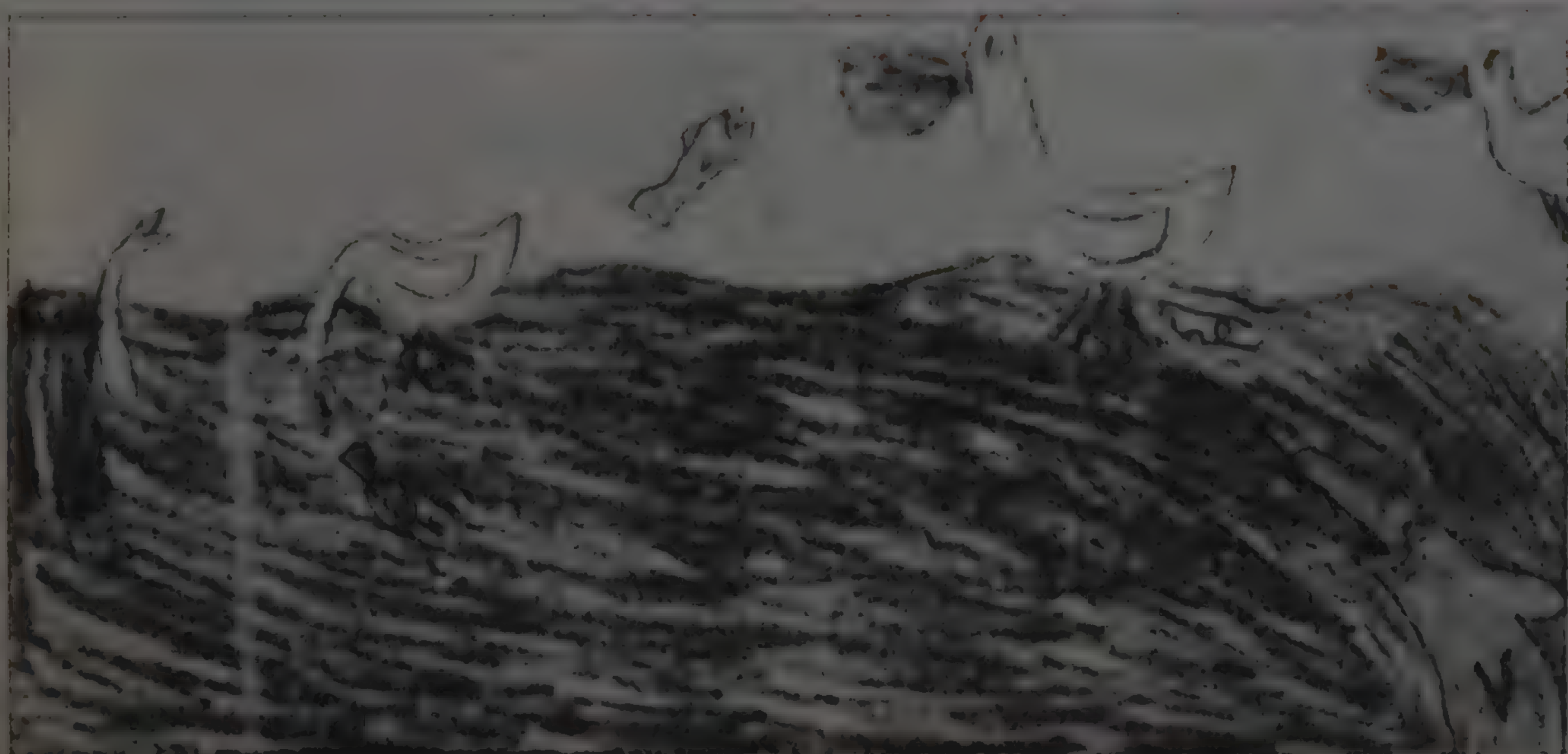


Sharleen Roos, Gr. 11,
Abbotsford Chr. High School



Ryan Griffioen, Gr. 1,
Calvin Chr. School, Chatham

How the pelican got his pouch



Way back at the starting of time, pelicans had no pouch to carry fish.

They were just like seagulls. They swooped down and caught a fish and went to bring it to their babies.

Each mother pelican had five or six babies, and each baby had two fish to eat. The fathers could only get one fish at a time.

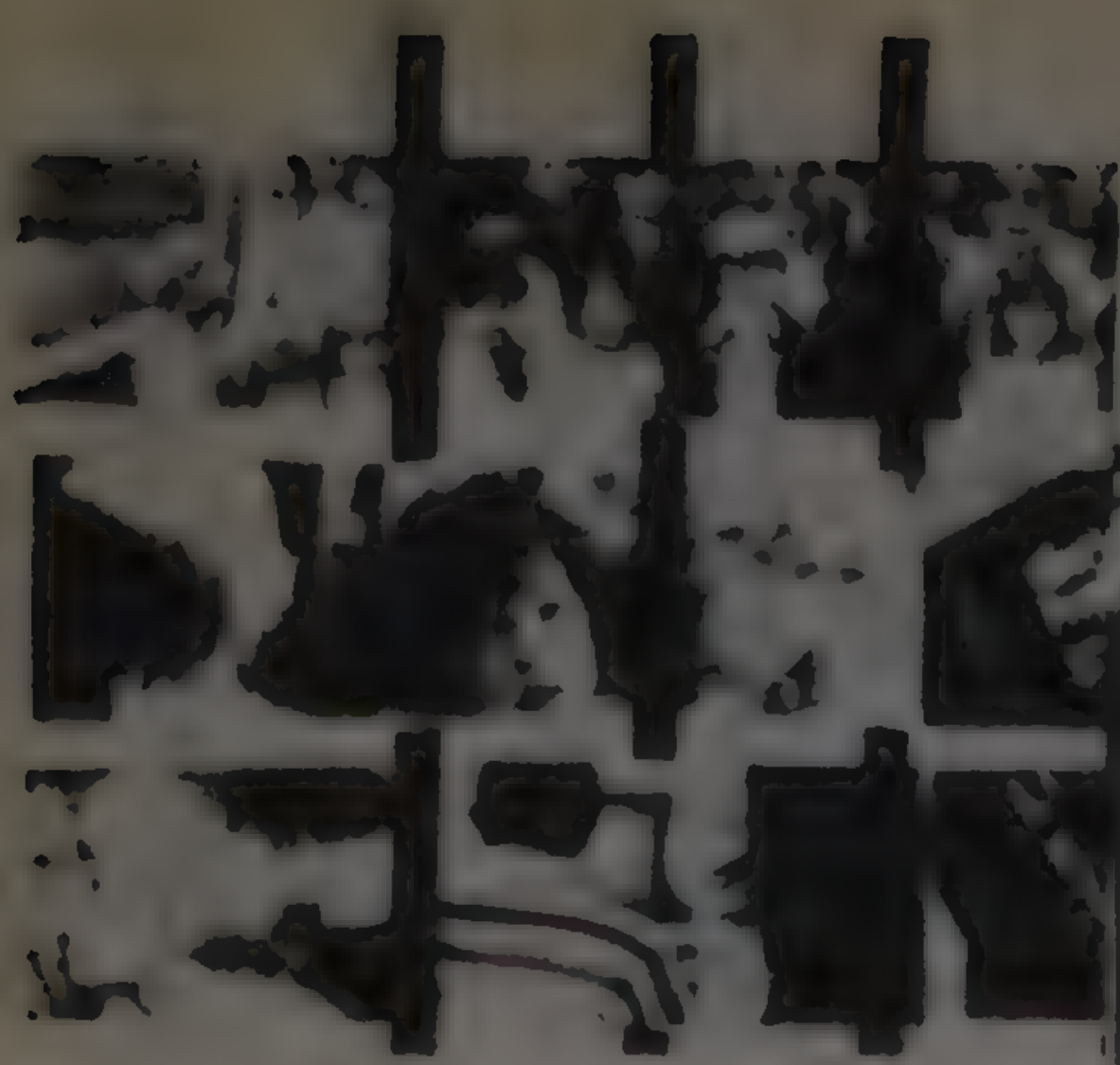
The father got pretty tired of that, but they could do nothing about it.

One day the pelicans had a contest. Whoever got the most fish won. When the contest started, one pelican got so much fish his beak stretched, and he could carry lots of fish.

That's how pelicans got their pouches.

The End

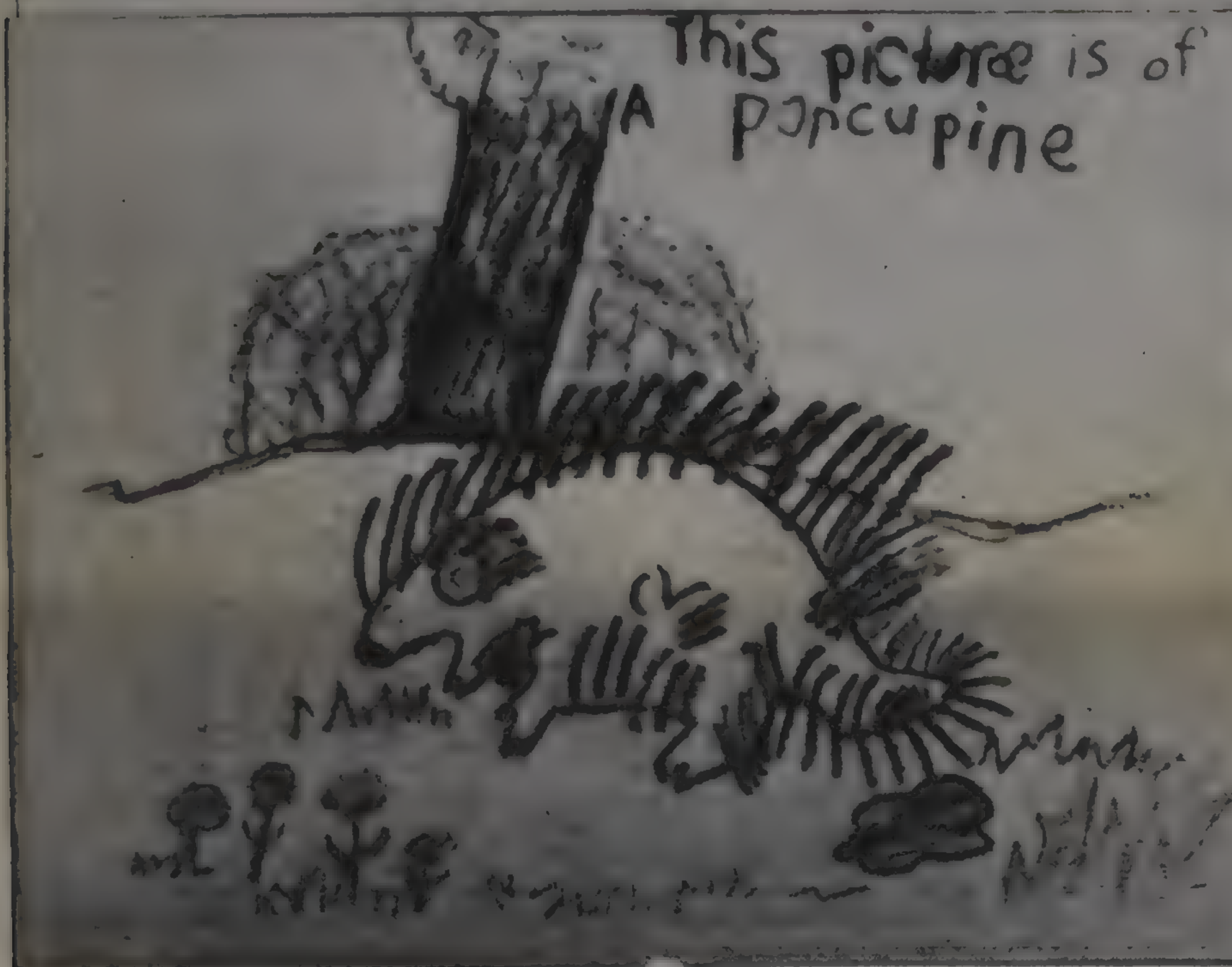
Nathan Venema, Gr. 3,
Calvin Memorial Chr. School,
St. Catharines



Wellandport Christian School



Wellandport Christian School is located on the outskirts of the village of Wellandport in the Township of Wainfleet, Ont. The staff of 10 full-time and 3 part-time teachers work hard at developing good relations between the home and school. Principal Bill Thies is especially pleased with the relationship the school has managed to create between several inmates of a nearby prison and the students. More about that in a future C.C.



Matthew Pranger, Gr. 1,
John Calvin Chr. School
Strathroy, Ont.

Important News for Canadian Students

Now at Trinity Christian College Canadian students can decrease their cost of education in two new ways.



■ The Canadian Exchange Grant now makes the Canadian dollar as valuable as the American dollar at Trinity with a 100% exchange rate for the 84-85 academic year.

■ Trinity's new Supporting Church Grant of \$300 is available to students who are members of a church within the "reformed" tradition.

For application information

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312-597-3000



Trinity Christian College

Bulkley Valley "open school"

There's a "new flame" alive in Bulkley Valley Christian High, Smithers, BC. They had quite a laugh when they read of C.C.'s request to send a photo of their school. Writes teacher Dianne Vander Hoek: "We were quite burned out. The grade 11's decided to take a picture of our new school in its embryonic stage. It is endowed with a beautiful, natural decor ... good air conditioning, very integrated curriculum since we can hear all classes at once!"



My responsibility — involvement

Do you realize there are many people who need you in our community? Can you imagine what our community would be like if nobody cared? Perhaps we should all get involved.

About one out of seven people throughout the world have some kind of disability. Some of these disabilities may include deafness, blindness, muteness and mentally and physically handicaps.

With special training even severely handicapped people can lead a full life for example: the blind can learn to read through braille and people without legs can be taught to walk with artificial limbs. Many have succeeded in overcoming their disabilities. Helen Keller, for instance, conquered not one but three physical handicaps. She was blind, deaf and dumb and she overcame these by learning to read, write and to speak. Helen Keller travelled all over the world to help the disabled and is famous for this work.

Most handicapped people are not given a chance. Some are put in Institutions because no one in the community will take them in, help and care for

them. In ancient times, hardly anyone helped the handicapped. Often they were not accepted and were left to die. In Rome, parents could legally drown a disfigured child.

We have responsibilities when it comes to helping the disabled. There are societies, organizations and associations for the mentally and physically handicapped. Are you involved in helping the disabled? Maybe your answer is, "There is nothing I can do." That is where you're wrong. They need you! The little things we take for granted are precious to those in need.

We, as students, can help in our schools. Where there are pools, students can volunteer to help the disabled swim. How about just simply carrying books, helping them up and down the stairs or just being a friend to them.

Some other volunteer work that teenagers can do in the community is Teenager Volunteer at the hospital. This job involves making patients comfortable in reading to them, writing letters for them or bringing fresh water and magazines.

Students, through the Helping Hands Organization can visit the handicapped and shut-ins in their homes. Helping them make a meal, getting them dressed, or tidying the house is always much appreciated. Students can shovel snow in the winter and do gardening in the summer. Through this organization shut-ins are phoned on a daily or weekly basis to see how they are and just to talk.

Our most important responsibility towards the disabled is treating them like people. Never jump to the conclusion that they can't do something if they have the desire to do it. They need our love especially as young people.

Now is your answer still, "There is nothing I can do," or are you ready to give some of your time?

Janine Boomsma, Gr. 8,
Georgetown District Chr.
School



Lola Hiebert, Gr. 6,
Calvin Chr. School.
Winnipeg

John Knox Christian School, Wyoming, Ont.



When John Knox Christian School celebrates its 25th anniversary on April 30th this year, it looks back at a quarter century of expansion, from a nearly-new one room school to their present facilities on five acres in Wyoming, Ont.



Annette Van Geest, Gr. 7,
Trenton Chr. School

Outcast

He shuffled along
hopelessly wishing
that the boring routine
of his day
would somehow be
changed into something new.
He wished that
he wouldn't have
to sit alone at
lunch, just to
watch others go by.
He wished he didn't
have to sit alone
on the bus everyday;

He wished
most of all
that someone
would come to
talk to him
and try
to change his
almost fixed reputation
of an outcast by all.
He was picked
last to play ball
and never called
over to
be asked a question,

Prairie Progress

There's a christian school in Saskatoon

Saskatchewan is like every other province in Canada — its education authorities would have people believe its public educational system is the best in the nation.

Obviously many christian parents feel there is something vital missing in the touted public system, and in opting for their own schools they are bringing out questions about the adequacy of ACE (Accelerated Christian Education) springing up across the province. Unfortunately, the public picks up such negative publicity and tends to consider all christian schools similar to the ACE schools with their cubicles and their American workbook programming.

It is against such an educational background that the Saskatoon Christian School has been busy going about its daily business of giving a more traditional Christ-centred education in conformity to the broad outlines of the Saskatchewan curriculum.

A full-time staff of two, and three competent volunteers, give instruction to thirty-three students in grades K-7. Classes, office space, storage, library, and staff lounge are all housed

in three rented classrooms of John Lake Public School in the southern residential area of the city of Saskatoon. The students of both schools share the playground without serious problems, but the policy of the public board is not to make anything but the gym and playground available.

Anyone familiar with education will realize that such a setting is not the most propitious for advancing the work of christian education. Indeed, it is a pioneering effort and the two full-time staff members, the board, and the parents in the school society were fully aware of this when plans were made last spring. It was a venture of faith and trust in God from the start, and just like so many christian school societies, we are experiencing that God's ways often are not our ways, but that he remains faithful if we lean hard on him in prayer. Thus the staff receives strength and encouragement from day to day to deal with the business of the multi-grade setup and the limitations of our facilities, the board is able to meet its financial needs, brothers and sisters are moved to become supporters, and above all, students begin to

consider Jesus in their learning.

In addition to these blessings, the Lord has given us a splendid spirit of harmony, cooperation and mutual respect in the meetings and relationships of board, committees and society. Although we are all keenly disappointed at the move to different cities that two of our key families will be making, we are courageously making plans for next year convinced that even where there are only two or three gathered to uphold God's name in education, he will be in the midst of them. In his good time he will show others that Saskatchewan Christians have a viable option between ACE and public education.

We ask those in our more established C.S.I. schools across North America to pray for us and for our sister school which, D.V., is being launched in Regina this coming September.

Richard R. Poortinga, principal, Saskatoon Christian School, Saskatchewan

or told anything
worthwhile at all.
He was an unimportant
one, without
having a thought
placed on him
at all.

Kim Smeenk, Gr 7,
Belleville District Chr.,
Ont.

Manager: Anne Winter

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Chris Kort, Gr. 2,
John Knox Chr. School,
Fruitland



Calgary Christian where Blairs, Chongs and Duecks complement Abmas and Vans

Calgary Christian School began modestly in 1963 in the basement of a church. Within two years the enterprise moved to the western fringe of the city, at an eight o'clock position relative to the city core, locking to the Rocky Mountains some seventy-five miles to the west. Many of the families sending their children to the school gradually took up residences in the area, sometimes known as 'Dutch Acres'.

But the vision of the founders and supporters extended beyond the confines of Dutch ancestry so that now nearly half of the student body is drawn from a christian world different from the church which mothered the school into life. Presbyterians, Lutherans, Baptist, Mennonites, Free Evangelicals and evangelicals of many sorts join Christian and Canadian Reformed parents in nurturing a christian love and understanding in their children. Blairs, Chongs, Duecks, Eagles, Godards, McCollisters, Smiths, Yurys and Zachariases sprinkle an international flavour into the school's telephone directory. Similarly, the staff has its' Bailey's, Collier's, Dandy's,

and Nosal's to complement the Abma's, Beeksmas, Nieuwenhuis's, Vaandering's and other Van's.

In the past decade Calgary has spawned a rather diverse collection of christian schools so that now there are at least seven different private christian schools. The Logos Christian Schools developed as

alternatives within the public school system. These two schools, led by Trustee Sandra Anderson, became the focal point of an election last October. Calgary Christian School, however, calmly continued the vision announced 21 years ago. Calgary Christian has 103 students in the three upper grades. It seeks to help spell out

the message of Christ's presence in the world on its own and in cooperation with the other christian schools of the city and province. A recent symposium on a new School Act for Alberta at our school sought to display important principles that should be included in the legislation so that schools other than public or separate schools could be equitably included in the provincial educational network. But more importantly it wants to send the Christian message of hope into the life of the community so that Calgary too can participate in the Kingdom of God.

Jack VandenBorn,
principal,
Calgary Christian School



"A school for the education, edification, elevation, and emancipation of its 444 students from kindergarten to eighteen, of its 197 families with children in the school, of its 135 family members with no children in the school and of its followers from Calgary to Saudi Arabia."

God's art

We are at the IGA,
Looking for a present for Gran.
We have a frame that's big,
But no picture in it.
As we pass the door,
Something takes my mind
from the store
And Grans present.
Snowflakes, falling in flurries,
Stopping and going and,
There's a swan, some ducks
and geese too.
No! It's all in the snow.
Come to think of it,
It's art, God's art.
Oh God! How great thou art.
It's your little angels,
Coming to watch o'er me
To help me on my way.
Making a blanket of peace, love,
and joy,
And all the fruits of the spirit,
And yet it's all yours,
To share and give.
My mom calls me,
I do not hear her,
She calls again,
My dream pops,
I go to mom.
Good-bye snowflakes.
See you again,
Sometime, somewhere.
The End

Matthew Cooper, Gr. 3,
Northumberland Chr.
School

I'm excited about the relationship between Calvin and the Christian Reformed Church. At present, 75% of our students come from CRC backgrounds.

We consciously retain our Reformed perspective in several important ways:

- 1) In hiring faculty through extensive, intensive interviewing;
- 2) In curriculum, by carefully evaluating each new course;
- 3) In teaching, by integrating the Christian faith in the classroom; and
- 4) In an active program of scholarship, by encouraging faculty to study their discipline and Christianity.

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Peter DeVos, Dean of Faculty

Calvin College

Grand Rapids, MI 49506

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- ☐ Please send Financial Aid information, including material on the CRC scholarship grant.

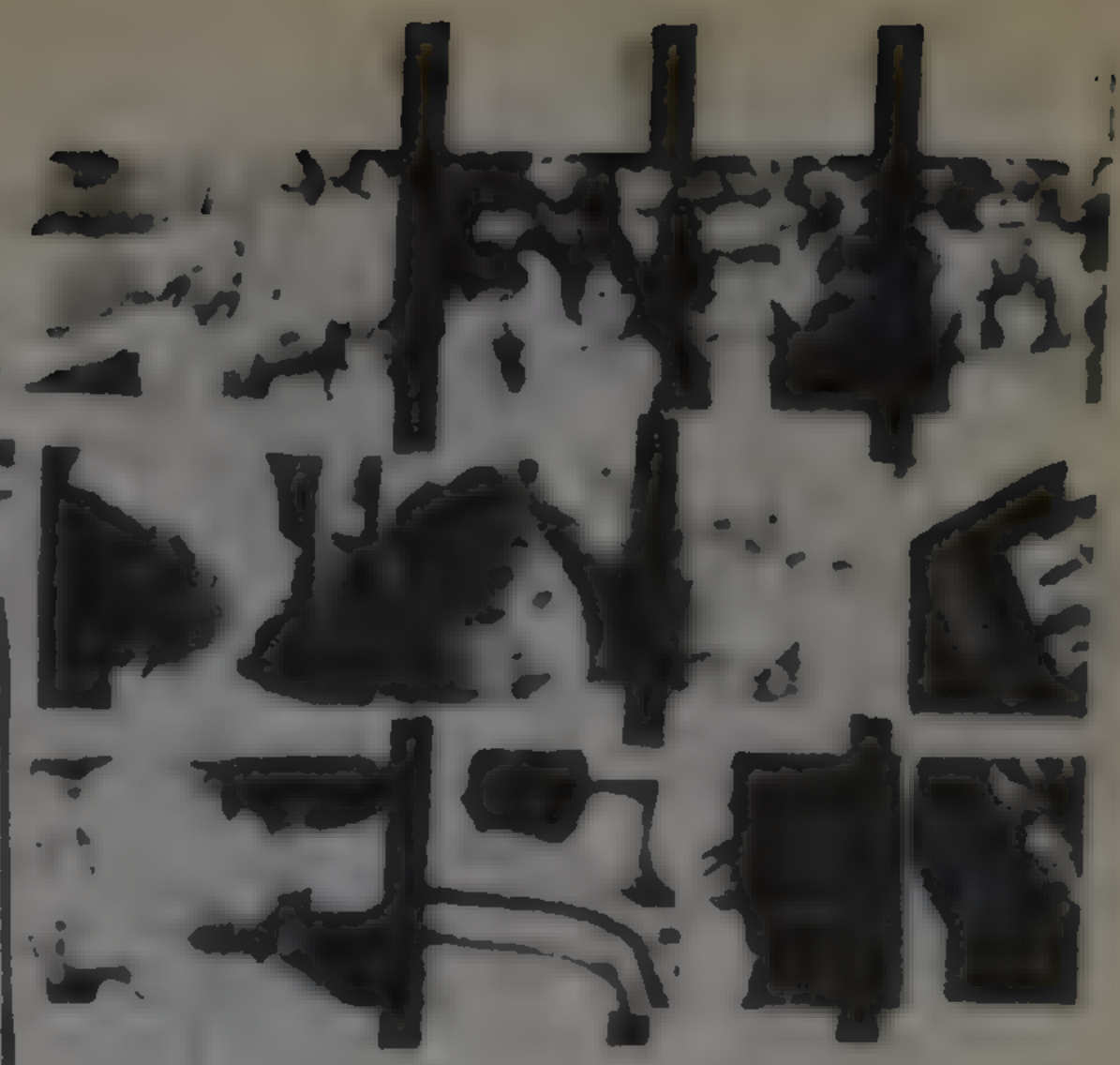
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"Without our Christian perspective, we'd have no reason to exist."



Virginia Smit, Gr. 8,
Trenton Chr. School



John Knox Memorial, Fruitland, has active parent volunteers



Mrs. G. Brouwer's Grade 3 John Knox Memorial Christian School, Fruitland, Ont. at recess

John Knox Memorial Christian School, Fruitland, has provided Christian education for 23 years. In addition to a regular academic program for grades kindergarten to eight, the school offers remedial reading, options such as home economics and woodworking, choir, recorder, and several extramural sports teams.

There is a close working relationship between the staff members and the children's parents. Parent volunteers serve the school in many capacities, ranging from librarians to coaches to teacher aides.

John Knox student body of approximately 200 is drawn from the Stoney Creek and Grimsby area in the Niagara Peninsula.

Holland Marsh District Christian School



Holland Marsh District Christian School lies in the fertile marsh land just north of Toronto. It has been offering christian elementary education in York Simcoe county since 1943. School population totals 168 students with 8 full-time teachers and a part-time remedial person

Back to different basics at F.A.C.E.

Reindeer J. Klein

A spectre is haunting North America — the spectre of Back to Basics. Borne on a swelling tide of discontent fed by unprecedented levels of unemployment, a movement is sweeping the continent to indict public school systems everywhere. Society is troubled and in trouble, and the fault lies not in our stars but in our schools. The schools have failed. It must be so, because our children spend more time in schools with teachers than at home with parents. Besides, at home kids are not always home. They play outside, go to movies and parties and what not, and watch T.V. Moreover, modern parents are not always home at home either, and so it is obviously the schools that are to blame for the whole gamut of society's ills.

What are the schools doing wrong? The answer is obvious and simple. They are murdering The Basics! Joannie, for example, can not read well, and unless someone enables her to

curl up with a good book she'll be irretrievably lost by becoming a dancer, a painter, a singer or a slovenly mother of six. Worse still, she doesn't write so good either, which means her grandmother will have to make do with quickie phone calls instead of finely crafted letters. Clearly, the future looks bleak for Harlequin and grandmothers.

Johnny is in trouble as well, for his Maths and Sciences are weak, and high technology needs whizz-kids to make still more old-fashioned jobs redundant. Understandably, business and industry are concerned and ambitious parents deeply worried. They are not to blame. They merely buy more machines, more TVs, more stereos and video equipment to ensure that the popular idioms for expression are visual images and electronic sound patterns. For the subtleties of language there is little room today in homes and factories.

And so the cry is: "Back to

Basics!" What, then, are those Basics? As everyone knows, they are the famous Three Rs: Reading, Riting, and Rithmatic. The high priests of pragmatism have the basics well defined, if not too accurately spelled. These are the basics upon which so much of the GNP depends and which will unlock the doors to the magic of \$ucce\$\$\$. And in order to make Joannie wield the key and help Johnny rise to the top, options in education are suddenly out and discipline, good old "Sit still or, Zap, you're gone," is very much in.

Precisely where unmanagable students — the misfits, the slow, the failures — are to go is not clear, of course, and never was, but the Back to Basics champions are not overly concerned. Students need more math, more science and more language, for more is obviously better.

Measured by the myopia of today's conventional wisdom, F.A.C.E. School in downtown Montreal has to be the most hopelessly flawed of all the weird experiments in pedagogy to date. F.A.C.E. — Fine Arts Core Education — not only offers all those artsy- (blush) -

fartsy courses now generally in disrepute, it even considers them core subjects: the basics! Even more disturbing, the three Rs are dealt with in less time than in most normal schools.

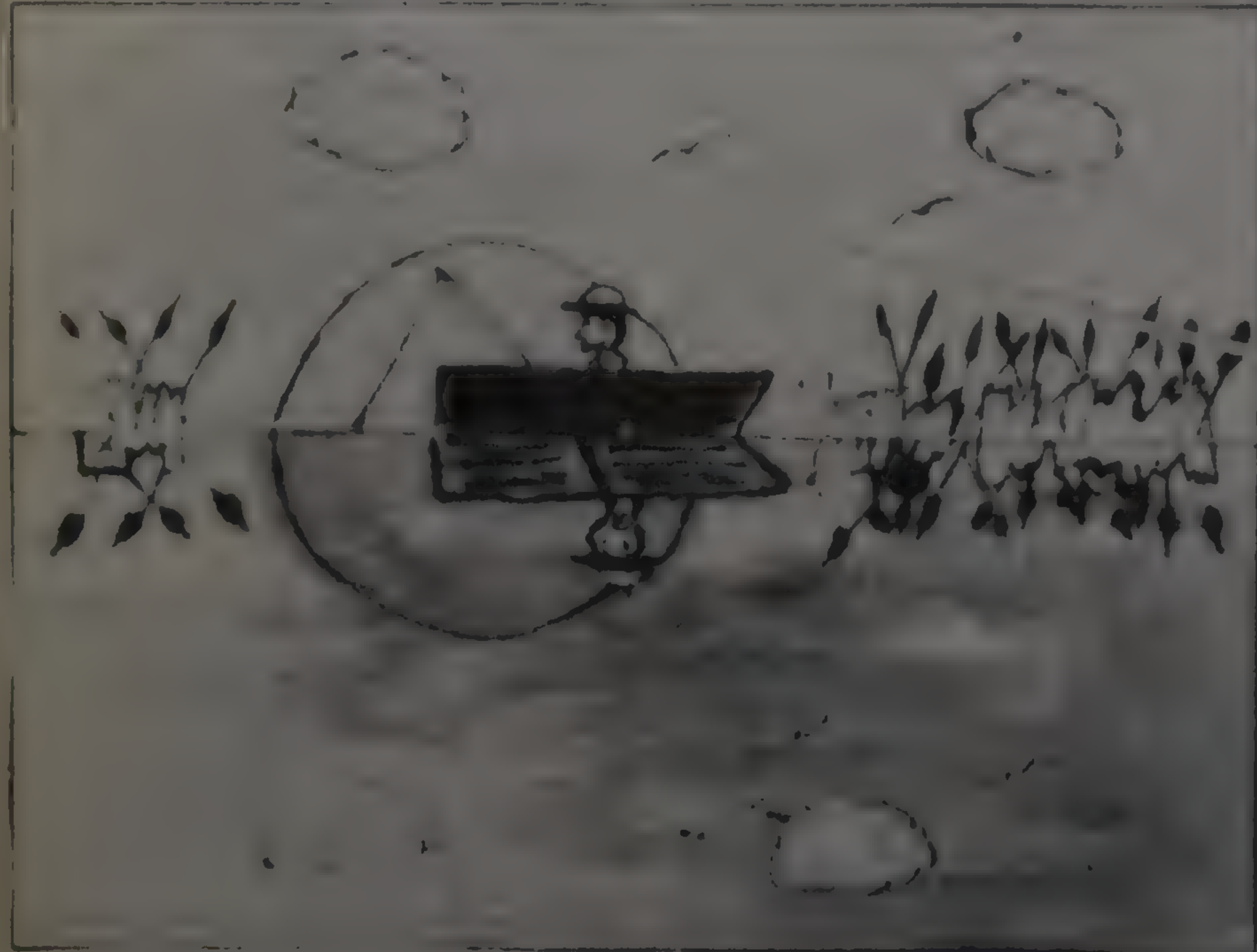
The philosophy upon which the F.A.C.E. program is founded holds that an exposure to the fine arts has a salutary effect on the learning process generally. Hence, music, art and drama are made mandatory for each student at every level, and that is saying a great deal because F.A.C.E. spans the full range from kindergarten through the final years of high school. Moreover, the whole program is presented entirely in French and English.

Given the pre-eminent position of the fine arts at F.A.C.E., it might readily be assumed that the school's principal objective is to produce artists. It just isn't so. Rather, the program seeks to restore a healthy balance to the curriculum, a balance lost long ago in more traditional schools when the demands of the workplace and the perceived threats of Sputnik were deemed more pressing than the needs of the child. This notion of balance

is fundamental, for although music, art and drama are considered core subjects, they are never looked upon as more deserving of instructional time than the academic courses. French and English are the real heavy-weights, as far as that is concerned, but the fine arts are held to be the leaven that has a catalytic impact on the complex learning process. In other words, the academics benefit from the child's exposure to the arts, a fact that enabled F.A.C.E. to impart more, and more successfully, in less time.

Needless to say, the school has been hugely successful. In just over seven years it has grown to house 1,000 students with an instructional staff of some 40 teachers and three administrators.

Continued on page 16 ...



Dion Vanden Boogaard, Gr. 8

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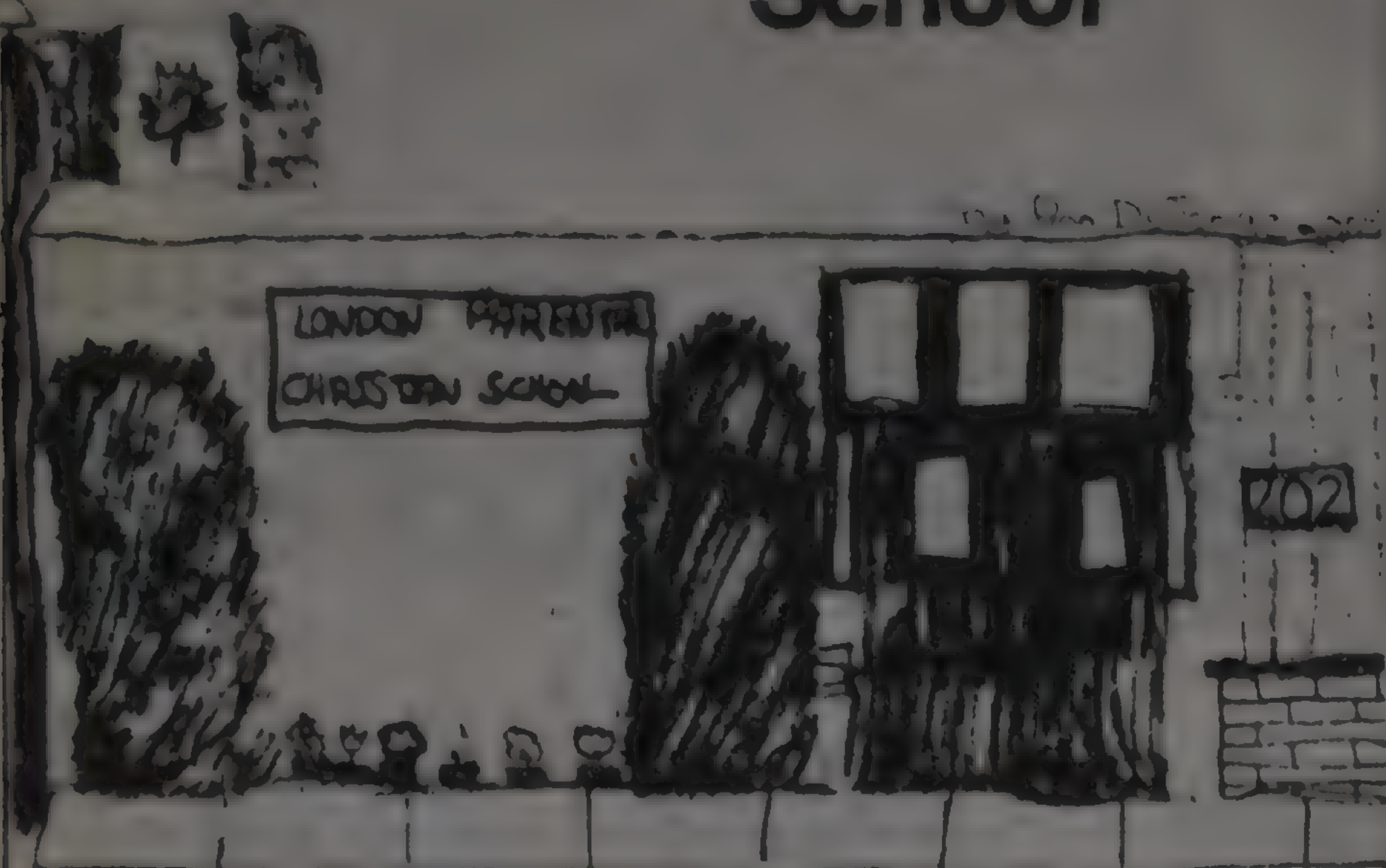
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London Parental Christian School



A young artist's drawing of the school

Another member of the CSI family is London Parental Christian School in London, Ontario. LPCS is a growing school; enrolment stands presently at 205 students with 7 full-time and 5 part-time teachers.

The first classes were held in 1961 and the present school building opened in December 1962. Since that time there have been two additions to the building.

The London school community is thankful to God for his many blessings

throughout the years. Parents and community members continue to be actively involved in the work of the school board and its various committees; the OACS provides important support and curriculum assistance. We are grateful that we can offer a full and varied educational program which seeks to provide our students with academic, physical and social skills grounded in the love and knowledge of the Lord Jesus Christ.

The value foundations of Ontario education

What exactly is worthwhile to teach?

Harry Fernhout

Moral/values education is revealing; no school system can engage in it without adopting some perspective on what is fundamentally worthwhile and meaningful in human life. In this connection, the Ontario Ministry of Education's new Resource Manual Personal and Societal Values is a significant document. It represents the Ministry's current attempt to explain and elaborate the values orientation of Ontario's government-controlled schools.

The Ministry needed to restore confidence by demonstrating that it had not succumbed to the moral relativism, it was accused of promoting through its Values Clarification (VC) approach. It chose to do so by affirming that there are key values which everyone in society should accept.

The Core: Respect for persons

The Manual defines values as "those qualities that the individual, the society, or both consider important as principles for conduct and as major aims of existence (p. 3). This definition seeks to attach real significance to values; the fact that I value the taste of apples doesn't fall within its scope. The pursuit of money, however, could qualify as a value. This indicates that the definition remains broad and amorphous; human values have "aesthetic, cultural, educational, political, spiritual and economic dimensions." Manual's refutation of relativism. And indeed, the Manual's list of the values which "form the foundation of the school curriculum" loosely fit the general conception of moral values.

What, then, are the (moral)

values we all should espouse?

Here's a sampling: compassion, courage, freedom, honesty, justice, loyalty, respect for self and others, self-discipline, and tolerance. Perhaps our immediate reaction is "Great!" Who wouldn't agree with such a fine list? The Manual assures us that this list is "consistent with teachings of the world's great religions."

Unfortunately the matter isn't that simple. The authors ignore the fact that while Muslims, Christians and Humanists may all favour compassion and tolerance, they have quite different understandings of these values because of their differing views of life. It's clear that the authors have their own ideas about the roots of our shared values. "These values ... are based on the belief in the fundamental worth of all persons" (p. 6). This belief can be summarized as respect for persons, and variations of this phrase appear on almost every page of the Manual.

Clearly, there are links between this belief and, for example, a Christian viewpoint. Belief in the worth of all persons is a secular version of the teaching that people are made in God's image. But the presence of links does not make these beliefs identical, or even compatible.

The Manual seems to give the Ministry's blessing to a set of beliefs rooted in an enlightenment view of the world. However, other opposing sets of beliefs are also able to account for and contextualize the uniqueness and worth of human beings. The Manual fails to recognize this. Instead it confines other belief systems to the peripheral role of endorsing the accepted values rather than generating them. Meanwhile the authors too easily assume that their

beliefs provide the one true "cornerstone" for the values listed.

An emphasis on process

The list of fundamental shared values is not intended to provide the curriculum for direct teaching in a values course. Instead, it is committed to an approach which brings out the value dimensions of various parts of the curriculum.

Major sections devoted to "Helping Children Think About Values," "Making Choices," and "A Model for Decision Making" are dominated by concern for the process of providing students with tools for deciding on a value perspective, rather than a concern for instilling key values. The authors strongly emphasize that values should not be imposed. Students should have the opportunity to make up their own minds, to adopt their own values, so that they truly own these values.

In many respects this emphasis on process is laudable. People who believe in a definite order of values are sometimes woefully unaware of the importance of process in transmitting values. Christian educators are no exception. However, an overemphasis on process can create new dilemmas for educators.

For the emphasis on process to work effectively, educators must be able to assume some unity in the students value environments both inside and outside school. Such unity is not created by drawing up a list of shared values in a Resource Manual. The fact is that both teachers and students are all over the map in their basic value orientations.

Perhaps the authors expect the home to provide the environment in which key values are more directly passed to the rising generation. But in our society homes are also all over the values map. The moral/values educator's only hope is to believe that if you engage in the process properly students will in the end adopt the desired core values. Perhaps the notion of the "fundamental worth of persons" makes such faith possible.

Values serving society

An important purpose of the Resource Manual is "to determine how teachers can help students to develop a personal value system which includes important societal values" (p. 4). This purpose is linked to the interests of democracy: students should become "the kind of citizens who actively contribute to the

Continued on page 15



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A brand new christian school for Taber and district

Immanuel Christian in Lethbridge has operated since the early sixties. In 1982, the Society for Christian Education in Sputhern Alberta voted almost unanimously to begin a day school in Taber starting in 1984 with kindergarten to grade six, adding one grade per year up to grade nine. Enrolment stands at 55 with more children from different denominations to come.

Mr. Bob Reitsma from

Brockville, Ont. has accepted the challenging position as principal.

Already, a six classroom building is nearing completion, much with volunteer labour. Landscaping still needs to be done.

We pray to the Lord for his continued blessing upon our efforts to be a shining light in our community and to instruct our children in the way everlasting.

Hans Visser

Northumberland Christian is more than a school

On a wintry evening in January 1957, 24 people gathered in the warmth of the Knights of Columbus Hall in Cobourg to start the Cobourg Christian School Society. This little band of plucky members was scattered all over Northumberland County: from Port Hope to Colborne and from around Campbellford to below Wicklow. After seven long years, the society boldly decided to buy land and to approve the sketch of a school with the fabulous price tag of \$25,000. A year later determination was rewarded with a 7-acre plot of land along the old Danforth Road of pioneer fame.

In 1966 christian education for the area slowly became reality when two Cobourg students boarded with families in Bowmanville in order to attend the newly-formed christian high school there. Meanwhile, promotion was done with members of the Cobourg Ministerial Association. These attempts were encouraging but produced no school. More and more parents, however, began to send their children to Durham Christian High School and Knox Christian School in Bowmanville.

Then on a snowstormy evening in April 1977 a handful of people gathered to hear Dr. Sid Kerr speak convincingly about the need for christian education. This meeting sparked the formation of a new association: the **Northumberland Christian School Society**. The next year this association absorbed the old Cobourg Christian School Society and set out to establish a school.

And so, after a 21-year long roller coaster struggle, the doors to the Northumberland Christian School were finally opened (in the Fellowship Baptist Church) on September 5, 1978 with a competent staff and forty enthusiastic students.

Then came several years of



Building together Northumberland's Christian School

severe testing, for a sizable group of non-Christian Reformed friends suddenly left although we had developed fine working relationships together. What was the Lord saying? At that point the Lord, in his inscrutable wisdom, led us slowly out of our valley of despair. He encouraged us with generous blessings in the form of gifts from Christian Reformed churches all over North America.

The Grace Christian Reformed Church of Cobourg graciously offered us their facilities for a year while we mobilized a large volunteer force to help build a versatile school that faces the radiant sunshine to the south and incorporates a warm home-like atmosphere within its uniquely-designed cedar sides. Financially unable to finish the building, we nevertheless had adequate space for the students and their teachers.

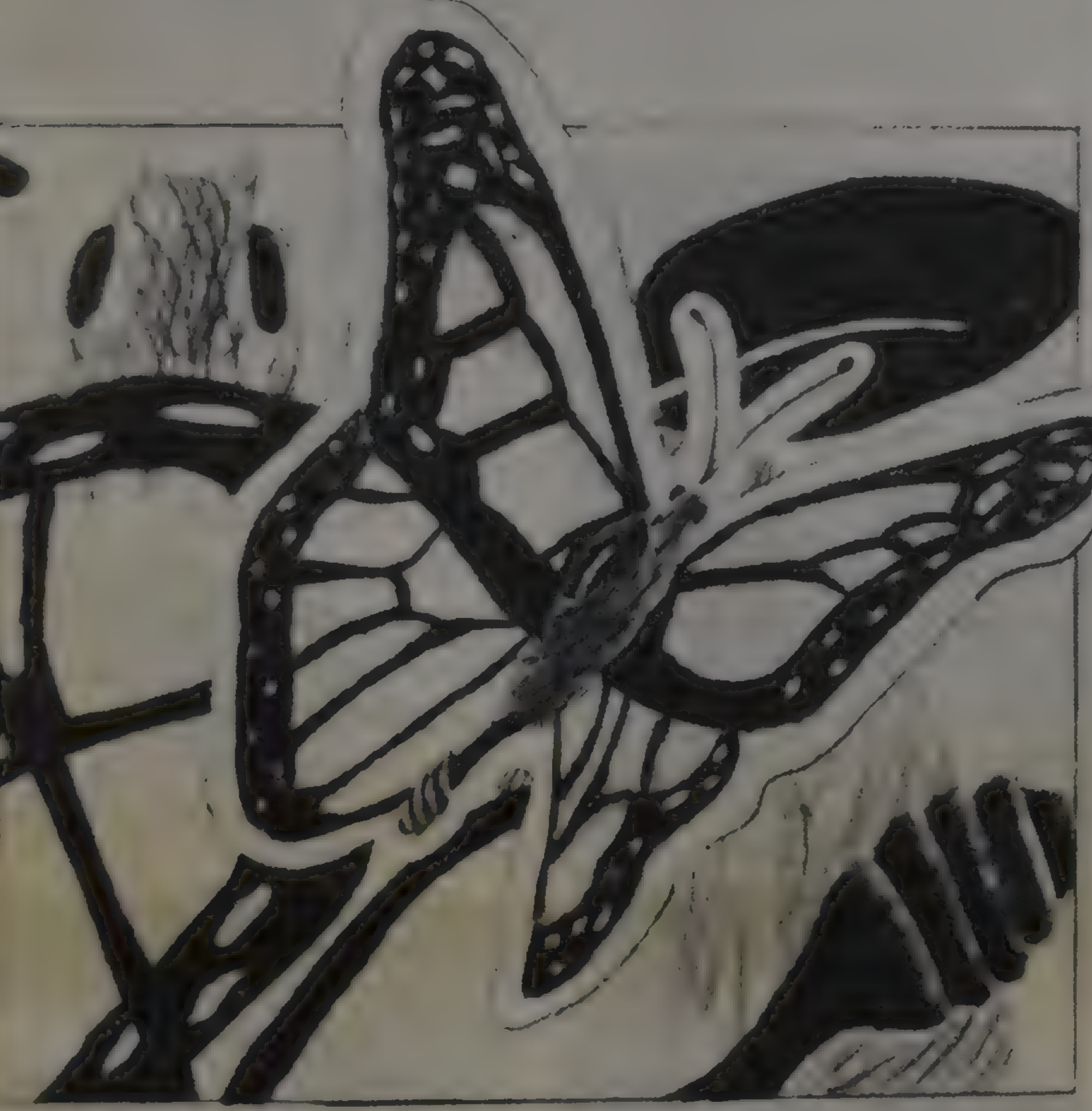
Towards the end of March of

this year we were again overwhelmed with a very generous donation for tackling another phase of the building program. This gift greatly encouraged others to match the donation.

The school motto "Learning to live as stewards in God's creation" is not only meant to encourage the students to see their task in God's world, but to rekindle in adults a renewed vision of our life's kingdom vocation.

The school project itself is a means of stimulating one another to build a healthy community of people who care about each other and give each other support and encouragement in working out a clear christian commitment in all the various facets of our society, so that our children may learn not only from books, but also from living experience what God requires of us.

Wybe Bylma, member of Northumberland Christian School Society



Catharine Taylor, Gr. 6 North Edmonton CS

Snow

I remember
In December
When the first snowflakes began
to fall.

The wind began to call.
It was snowing —
Everything was blowing.
The snow was white
And it looked so BRIGHT.
And my toes were froze!

Kathy-Lynn De Jong, Gr. 3
John Knox Chr. School,
Wyoming, Ont.

Thanksgiving

I
thank God
for giving me
all of my clothing
my food and my drink
my mouth, eyes, nose and feet,
birds, dogs, cats, homes, and
the world.

Ellen Jongema, Gr. 3
John Knox Chr. School,
Wyoming, Ont.

The value foundations of Ontario education

... continued from page 14.
process by which a democracy
continues to clarify, review and
improve its own societal
values."

The effort to make the classroom a lab for democracy requires important assumptions concerning the nature of a (classroom) community and the nature of decision-making in communities. Democracy may be the best form of political process; however, we cannot assume that it is the model for various human relationships and communities.

The Manual's discussion of societal values is flawed by a serious blind spot. While promoting its list of (moral) values the Manual nowhere challenges the broader values which shape the spirit of our culture.

The authors never comment on the connection between these societal values and the (moral) values of respect for others and for the environment. These broad societal values appear to provide the unquestioned framework within which schools seek to foster personal

values and good citizenship. But the assumptions embodied in the Manual, and the areas of concern it leaves untouched, will most certainly generate a continuing lively debate about the orientation and direction of Ontario's schools.

Harry Fennihout is working on a doctoral program in Education at the University of Toronto. He is also part-time Executive Director of the Curriculum Development Centre.

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Community Christian, outside Ottawa, has modest beginnings



The Community Christian School, about twenty km south of Ottawa, is located halfway between Metcalfe and Osgoode. Plans are to build a four-classroom building right in the village of Metcalfe on a hectare property recently donated by a member of the association.

The interdenominational membership has been a great blessing. Much christian love and respect has grown and helped the association become an active, caring community.

Part of that activity involves cleaning the school facilities for



Students in Community Christian learn in a 100-year old classroom

two weeks per year. With two full-time, one half-time, two part-time and ten parent volunteers, our school provides a christian education for forty-five students from gr. 1-8. Right from the start a remedial program was organized. It is looked after by a competent remedial teacher and several volunteer parents. The blessings have become very evident and we thank and praise our heavenly Father for them. We are now working out a more structured enrichment program.

Our aim is to provide our children with a thorough

education emphasizing basic skills, christian perspective and christian living.

Wonderful cooperation has been received from the Roman Catholic Separate School Board through leasing facilities to bussing.

Because of the smallness of the two-classroom school, a portable was built to provide the room necessary for an expanded French program. Considering the increasing number of inquiries recently, we may have to consider building plans sooner than we realized.

Ben Bronsema,
principal

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Dordt College desires to be an institution of Christian learning for the benefit of both the attending student body and the entire Christian community, so that the Lord's Kingdom may come to greater expression.

The central educational task of Dordt College is to provide genuinely Christian insight on an advanced level. In our increasingly complex age, such insight is no luxury. To function effectively as a Christian in a technological and secular civilization requires deepening wisdom and understanding.



Dordt seeks to provide serviceable insight that enables Christians to carry out their task effectively in a complicated world.

One of the College's goals is to identify occupational areas where serviceable insight is increasingly needed. In principle no legitimate profession, occupation, vocation, or station in life can be precluded from Dordt's educational concern. Wherever insight is required, there Dordt College is called to supply it.



Back to different basics at F.A.C.E.

... continued from page 13.

Further expansion is not contemplated, which assures the school of a waiting list the size of which is all the more impressive in the light of the rapid and continuing decline in student numbers throughout the Montreal region. Doubly attractive, of course, is the fact that F.A.C.E. is not a private school. It is part of the Protestant School Board of Greater Montreal, which is publicly funded.

Unfortunately, a cloud has appeared on the promising horizon. It is the cloud of the Back to Basics spectre. In its political wisdom — a cute contradiction in terms — the Quebec Department of Education has produced a completely new curriculum for all schools in the province. As you may have guessed, it stresses "the basics," and again trivializes the fine arts. The future of F.A.C.E. is consequently far less secure than its proven success might have warranted. However, regardless of what might yet transpire here in Quebec, parents and educators involved in christian schools across our land ought to be wary of the narrow focus that characterizes the Back to Basics movement. As the F.A.C.E. experiment has amply demonstrated, there is an alternative that is not only worth examining, it is one compatible with the Gospel and its holistic view of man as the image bearer of the supreme artist who created the cosmos.

For information, write to:
P.H. Baugniet, Principal,
F.A.C.E. School, 3449
University Street, Montreal,
Quebec H3A 2A8

Reinder J. Klein,
Co-ordinator of English,
F.A.C.E. School

Educating for Kingdom Service

Call or write: Director of Admissions, Dordt College, Sioux Center, Iowa 51250

Summer Job Market



Job Market

FERGUS: My name is Annette Wierstra and I will be 16 this summer. I am looking for summer employment at any job possible. I have experience at babysitting, housecleaning and stable-hand duties. For more information call me at 843-2531, Fergus, any time after four p.m.

FOREST: My name is Evelyn. I am 18-years-old and will be through Lambton Chr. High school in June. Then I am looking for a part or full-time job. I was born on a farm, so any work related to farm work is welcome. Also like to work with small children, or as mother's helper, Preferable in South-West Ontario. Please phone or write: Evelyn Klazinga, R.R.1, Forest, ON N0N 1J0; phone: 786-4694.

GRIMSBY: A Dutch student — studying for English teacher in Holland, 22 years old, is looking for work in Canada from July 1st to mid August, preferably in the Niagara region. Please contact Mr. J. Verbruggen at 945-3517.

GUELPH: I am a 16-year-old christian high school student looking for summer employment. I have experience in babysitting and housework and am willing to work in a store or most anything else. Please call Valerie Tacoma at 824-5295 (519) after 4:30 p.m. or write: V. Tacoma, 2 Worton Ave., #26, Guelph, ON N1H 7C5. References available.

IONA STATION: 19-year-old farmgirl looking for a summer job on any type of farm. Has experience in farrow to finish operation and white veal. Available from June 20 till the end of August. Please phone Monica Noorloos at 519-762-5933. R.R.#3, Iona Station, N0L 1P0

KERWOOD: I am an 18-year-old student. I would like work on a dairy farm in southern Ontario. I have had several years experience. Frank Wielinga, R.R.#3, Kerwood, ON N0M 2B0; phone: 519-247-3262.

LINDSAY: Hi my name is Linda Griffioen and I will be 16 this fall. I am seeking work anywhere in Ontario or Quebec; on a farm, or as a nanny-housekeeper. For more information contact me at R.R.#1, Cannington, ON L0E 1E0; phone: 705-437-1023.

LONDESBORO: I am 18 years of age looking for full-time employment. I am willing to do almost any type of work. Call Arlene Vanderlei at 519-523-4578 or write to Box 133, Londesboro, ON N0M 2H0.

Maitland: My name is Randy Hunink. I'll be 16 this July and would like to find a job by then. I have experience in lawncare and cleaning and have had 1½ semesters of auto mechanics in which I'm particularly interested. Contact me at (613) 348-3774 or write P.O. Box 241, Maitland, ON K0E 1P0

MISSISSAUGA: My name is Margaret Vander Mey and I am 19 years old. I live at 1600 Liveoak Dr. in Mississauga, ON L5E 2X7; phone 416-274-9448. I am presently finishing my first year in General Business at Humber College. I've had 4½ years experience as a salesperson. I would prefer a job that is office or business related, but I am willing to take any job. Will be available by May 14.

MISSISSAUGA: 19-year-old Calvin College student is looking for summer employment on a dairy farm in South-west Ontario. Starting June 1. Please contact Marian Ijzerman, 2134 Haygate Creec, Mississauga, ON L5K 1L5; phone: 416-822-8139.

Job Market

MOOREFIELD: 19-year-old Redeemer College student is looking for summer employment. Can start right after Easter. Willing to do anything: Write: Sylvia VandenHazel, R.R.#2, Moorefield, On N0G 2K0 or call: (416) 634-8246 before Easter and (519) 638-2936 after Easter.

MOOREFIELD: I am a 17-year-old college bound student looking for summer employment from July to September. I am experienced in farm work (dairy and swine) but I'm willing to take on any challenges. I love the outdoors and I am very eager, responsible and hardworking. Please contact: Rose Vanden Hazel, R.R.#2, Moorefield, On N0G 2K0; phone: 519-638-2611.

MOOREFIELD: 20-year-old college student experienced in dairy and hog farming, as well as veterinary office work. Work period: April 23 to end of August. Resume available. Contact Maryanne Mohle, R.R.#3, Moorefield, ON N0G 2K0; phone: 1-519-638-2322.

MOOREFIELD: 16-year-old girl looking for a summer job. Willing to do almost anything. Write or call: Joyce VandenHazel, R.R.#2, Moorefield, ON N0G 2K0; (519) 638-2936.

ODESSA: I am looking for summer employment. I have ten years experience on a dairy farm, and would like to work on one again. My name is Ron Stam, and I'm almost 21 years old. Please call (613) 386-3623, or write, R.R.#1, Odessa, ON K0H 2H0

PORT DOVER: 17-year-old, with Grade 11 education and life-time experience on dairy farm, looking for summer job on dairy farm. Ask for Wayne. Phone: 1-519-426-2813.

PETERBOROUGH: Third-year Calvin College student, 20 years old, seeks summer employment. Available 21 May - 31 August. I prefer the Peterborough-Belle-ville area. Have experience as a secretary/receptionist (4 years), bank teller (1½ years), and cashier (1 summer). Am willing to work outdoors (greenhouse/garden centre). Contact Monique Verhoef at 307 Eldersveld, Calvin College, Grand Rapids, Michigan, 49508. Phone: 1-616-957-6759. After 16 May at R.R.#4, Campbellford, ON K0L 1L0; phone: 1-705-653-2969.

ROXBORO: Que: Are you looking for a young, strong and eager person to help you with your work? Look no further! I'm eighteen and experienced in farmwork. Steve Mons, 66 - 8th Ave., Roxboro, Mtl. Que., H8Y 2W5; phone: 514-684-3731.

REXDALE: My name is Lynn Kuntz. I am 16 years old and presently in grade 10. I am looking for a part or full-time summer job. The kind of job I would like is babysitting or working at a day-care centre. I live in Toronto and would like if possible the job to be in or around the city. My address is 7 Deanlea Crt., Rexdale, ON M9V 2R5; phone: 416-741-3092 after 4:00 p.m.

ST. ANN'S: My name is Lorna Creighton and I graduate from Smithville District Chr. High school this year. I am looking for employment from June 30 through August 31. I would like to work where I will gain experience in office procedures. But I have experience in milking and mother's help. Please contact me at R.R.#1, St. Ann's, L0R 1Y0 or 957-7221 after 4:30 p.m.

STRATHROY: I am a 17-year-old student with an interest in farming, have some experience with milking and running farm implements. Have driver's license and am willing to work on any farm, preferably in Ontario. Call Calvin Dykstra at 245-4529

Job Market

ST. CATHARINES: My name is Ted Lesage and I will turn 16 this year. I would like to work on a dairy farm for the summer months, so I'll be able to pay for my chr. high school education. Please contact me at (416) 935-7242 or at my home address: 74 Lakehurst Dr., St. Catharines, ON L2N 4C4.

ST. CATHARINES: Grade 13 student seeking summer employment to finance education at Calvin College. Experienced at working in grocery store, restaurant, teaching piano lessons and field work. Has life-guarding credentials, driver's license and typing ability. Interested in any type of work. Responsible and diligent. Call: Marguerite Witvoet at (416) 937-1239 or write: 455 Bunting Road, St. Catharines, ON L2M 3Z3

SMITHVILLE: I am 17 years old and looking for a summer job. I am a Chr. High student with life-time experience on dairy operation. Able to operate most farm machinery. Will consider relief milking on small operation. Has drivers license. For references call Edward at 416-957-3897. I am available from June 22 - August 31, Southern Ontario preferred. Please call John DeVries at 416-957-3897.

STONEY CREEK: I am a 17 year old looking for a summer job. I have gained experience in my highschool's business practise office as a typist. I am also willing to work in greenhouses, do housecleaning or anything you have. Please call 862-7037 and ask for Margaret or write to Margaret Van der Velde, 33 Durham Rd., Stoney Creek, ON L8E 1W9.

THAMESFORD: 17-year-old young man looking for a summer job anywhere in Ontario. Has experience with poultry and also helped neighbourhood farmers with haying and other jobs. Has driver's licence. For more information, please contact Ed Amsinga, R.R.#4, Thamesford, ON N0M 2M0 or phone 285-5217.

THAMESFORD: 16-year-old young man looking for summer employment. Willing to work at anything. Has experience in poultry, haying, and other farm duties and selling fruit and vegetables at market. For more information please contact Roger Amsinga at 285-5217, R.R.4, Thamesford, N0M 2M0

TRENTON: Hi! My name is Annita Pennings and I am seeking a summer job either babysitting or caring for mentally impaired. I am willing to relocate to work full-time in your home. I have worked in both areas. I am a 16-year-old grade 10 graduate. References available. Write to: A. Pennings, R.R.#3, Carrying Place, ON K0K 1L0 or call: 1-613-392-5581.

WELLANDPORT: A Christian high school grade 11 student, 16½ years of age. Would like a full-time babysitting and light housekeeping job for this summer in the Niagara Peninsula. Is great with children and responsible. Is willing to live in if necessary. Lives at R.R.#3, Wellandport. Phone Patricia VanderHeide, 386-6768.

WYOMING: Are you in need of a nanny for the summer? Well, here is your chance to get one. I am 19 years old and have completed my first year of college. I am available to work from May 1, 1984 until September 1, 1984. I have had 4 summers working experience being a nanny, working for various people. References are available upon request. Reply to: Diana Pool, R.R.#3, Wyoming, Ont. or phone: 1-(519) 845-3226.

ACTON: Babysitter/Mother's helper — age 16, qualified lifeguard and Red Cross First Aid, experienced with children; telephone: 519-853-0758, Denise Looyenga, 30 Mowbray Place, Acton, ON L7J 2J8

BRANTFORD: Sixteen-year-old student, finished grade 11, looking for a summer job. Has drivers licence and life experience on swine farm. Willing to start new area. Contact Michael Bootsma at (519) 752-6316 or R.R.#1, Brantford, ON N3T 5L4 Canada.

BRUSSELS: 16-year old girl looking for summer employment. Have experience in babysitting, picking strawberries, mother's helper, and painter also a good typist. Willing to work and learn. Please contact me at 519-887-6054, ask for Veronica Bakelaar. R.R.#5, Brussels, ON N0G 1H0

BURLINGTON: My name is Sylvia DeBruyne and I am a 20-year-old, 2nd year Redeemer College student seeking employment from May 1 - August 31, 1984, preferably in Southwestern Ontario. Interested in general office work/receptionist/store clerk or greenhouse and farm labour. Have experience in fruit and tobacco farming as well as in basic office work. Diligent and conscientious worker, willing to learn. Please contact me at 657-1 Francis Rd., Burlington, Ont., (416) 634-8246 or after April 19, at R.R.#1, Union, ON N0L 2L0, (519) 782-3753.

BURLINGTON: Marita Blaak, 21, 3rd year music education student at Western, needs summer employment, preferably Burlington or Hamilton. Experienced in office work, types 40 wpm, enjoys working with children. Available April 30. Write or call: 2184 New St., Burlington; tel: (416) 637-7479.

BURLINGTON: My name is Linda Vander Klippe and I am seeking summer employment from May 1 to August 31, 1984. I am a first year Redeemer College student. I have experience in: receptionist/secretarial, milking, and babysitting and would appreciate a job in any of these or any other field. Resume and references available. Contact me at: 657-1 Francis Rd., Burlington, ON L7T 3X6, 1-416-634-8246 and after April 19: R.R.#5, Lucknow, ON N0G 2H0, 1-519-357-1688.

BURLINGTON: 16-year-old boy looking for summer job on a farm of any kind. Has drivers' licence. Please contact Gilbert Verwey at 416-632-3696 after 5:00 p.m.

CAMBRIDGE: An 18-year-old student in grade 12, looking for a summer job. Have worked for several summers on a dairy farm. I am willing to consider a job offering in any field. Contact Pete Timmerman at: 61 Woodland Dr., Cambridge, ON N1R 2X7; phone: 621-4502.

CAMBRIDGE: 16-year-old female is seeking a job in Southern Ontario as a mother's helper or babysitter. Experienced in doing housework and babysitting children. For more information contact: Mary Versteeg. Write: R.R.#21, Cambridge, ON N3C 2V3 or call: (519) 658-2692.

CAISTOR CENTRE: I am an 18-year-old girl presently attending christian high. I am seeking any type of employment in any part of S.W. Ontario for the months of July and August. I have experience in child care and house cleaning. If you can help me, contact me, Annette Klazinga, at (416) 957-7700 or R.R.#2, Caistor Centre, ON L0R 1E0

DRAYTON: 17-year-old Christian High School student is looking for a summer job. Experienced working in the house, garden, and some farm work. Willing to try almost anything. Write or call: Nancy Rumph, Box 4, Drayton, ON N0G 1P0; 519-638-2053.

DRAYTON: I am a 19-year-old student at Dordt College, raised on a dairy farm, and have worked out on a farm for 2 summers. I am seeking a job, preferably on a farm, but am willing to do any other type of work. References can be obtained and I will be available after May 15. Please phone 519-638-2470.

DRAYTON: Hi! My name is Darlene Borger and I will be 17 this summer. Presently I am a grade 11 student at a Christian High School. I have been babysitting a lot and I enjoy working with children but I am sure that I would also like to work in a store, care for elderly people or work with handicap persons. For more information and references contact me at: Box 141, Drayton, ON N0G 1P0; 1-519-638-2068.

DUNNVILLE: My name is Joyce VanHeil. I am 17-years old and will be through Smithville Chr. High School in June. I am looking for a full-time or part-time job. I have experience in greenhouses, housework and also some in dairy farming. I enjoy working with children also. Please phone or write: Joyce VanHeil, phone: 416-774-3241 or write R.R.#2, Dunnville, ON N1A 2W2

Classifieds

Classified Rates	Births	Anniversaries	Anniversaries	Anniversaries																																						
Births \$22.00 Marriages & Engagements \$25.00 Anniversaries \$29.00 Obituaries \$28.00 Notes of thanks \$21.00 All other one column classified advertisements \$5.00 per column inch with a minimum of \$7.50. For letter under box number, \$7.50 extra. Calvinist Contact will not be responsible for any errors due to hand-written or phoned-in advertisements. Tear sheets will be mailed only upon request. Calvinist Contact 99 Niagara St., St. Catharines ON L2R 4L3, (416) 682-8311	<p>VERSLOOT: With much praise and thanks to God, we, Peter and Grace (nee Langenberg) welcome our first son, RYON PETER, born April 1, 1984, at Welland County General Hospital, weighing 7 lbs. 11 oz.; 2nd grandchild for Mr. and Mrs. A. Langenberg, Port Colborne, Ont., and 3rd grandchild for Mr. and Mrs. G. Versloot of New Brunswick. 2nd great-grandchild for Mr. and Mrs. A. VandenBoogaard of Port Colborne, Ont. Home address: 7 Ascot Crt., Welland, ON L3C 6K7</p>	 <p><i>Congratulations to Lubbert and Uilkje Bouwman (nee De Groot) who will celebrate their 55th Wedding Anniversary, D.V., on May 10, 1984.</i></p> <p>We are thankful to God for his wonderful grace, in giving our parents, grandparents, and great-grandparents long life and for providing for the daily needs of his children. Joyfully we announce that,</p> <p>LUBBERT and UILKJE BOUWMAN (nee De Groot)</p> <p>hope to celebrate their 55th Wedding Anniversary, D.V., on May 10, 1984.</p> <p>'K Wil U o God mijn dank betalen. Gezang 28:1&2.</p> <p>Berand & Joan Bouwman — Vauxhall, Alta.</p> <p>Annie & John Nieuwenhuis — Lethbridge, Alta.</p> <p>Ruurd & Nancy Bouwman — Calgary, Alta.</p> <p>Trynco & Henny Bouwman — Taber, Alta.</p> <p>Harm & Claudette Bouwman — Winnipeg, Man.</p> <p>Akke & Menno Klunder — La Glace, Alta.</p> <p>Uilke & Wynne Bouwman — Beaverlodge, Alta.</p> <p>Jakob & Dorethy Bouwman — Prince George, BC</p> <p>37 grandchildren and 7 great-grandchildren.</p> <p>Mailing address: Box 695 Taber, AB T0K 2G0</p>	 <p><i>Congratulations to Karel and Riek Boven (nee Kassies) who will celebrate their 55th Wedding Anniversary, D.V., on May 2, 1984.</i></p> <p>Children are a heritage from the Lord... happy is he who has a quiver full of them (Psalm 127:3,5). We rejoice with our parents,</p> <p>KAREL and RIEK BOVEN (nee Kassies)</p> <p>with this special day, their 55th Wedding Anniversary on May 2, 1984.</p> <p>We thank God for sparing them for each other and, for us, their children. We pray that God will continue to bless them and help them in the years to come.</p> <p>Love from us all:</p> <p>Betsy & Piet — Holland</p> <p>Gerrit & Nel — Seaforth</p> <p>Riet & Roger — Chicago</p> <p>John & Fennie — Kinburn</p> <p>Henk & Janke — Holland</p> <p>Kinie & Bernie — Goderich</p> <p>Ineke & Chris — Hartington</p> <p>Albert & Helen — Seaforth</p> <p>Corrie & Kurt — Seaforth</p> <p>Fred & Greta — Kingston</p> <p>Alle — Holland</p> <p>Carl & Shirley — Kingston</p> <p>grandchildren and great-grandchildren.</p> <p>Reception will be held on Fri., May 11, from 2:30 to 5 o'clock in the Chr. Ref. Church in Clinton, Ont.</p>	<table><tr><td>Lethbridge</td><td>Surrey</td></tr><tr><td>1959</td><td>May 1</td></tr><tr><td colspan="2">1984</td></tr></table> <p>We acknowledge the goodness of God and his constant care, as we wish to announce the 25th Wedding Anniversary of our parents,</p> <p>YPE and ANN FEENSTRA (nee Baart)</p> <p>It is our prayer, that our God may grant you many more years together. Congratulations mom and dad from your children: Ray, girlfriend Lisa Maria Frank</p> <p>Home address: 4044 - 184 St., Surrey, BC V3S 4N8</p>	Lethbridge	Surrey	1959	May 1	1984																																	
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Births	Engagements	Marriages	West Lincoln Florist	Anniversaries																																						
<p>KIERS: "For you make me glad by your deeds, O Lord; I sing for joy at the works of your hands" (Psalm 92:4).</p> <p>Nick and Marlene are happy to announce that God has blessed us again with the birth of a healthy daughter, SHARON MARIE. She was born on March 24, 1984. A sister for Michael, Sandra and David. Happy grandparents are Mr. and Mrs. C. Vanderhout and Mr. and Mrs. J. Kiers.</p> <p>22 Hunter Rd., Grimsby, ON L3M 4A5</p> <p>OTTER: We, Henry and Annette, thank the Lord for the safe arrival of our first born, a wonderful son, KEVIN WILLIAM BONNE, on April 5, 1984. First grandchild for Mr. and Mrs. Wm. de Peuter, Bradford, Ont., 11th grandchild for Mrs. A. Otter, Vallantrae, Ont. A great-grandchild for Mr. and Mrs. P. Van Solkema, Georgetown, Ont., and Mr. and Mrs. J. de Peuter, Sr., Bradford, Ont.</p> <p>Home address: 1975 Rosefield Rd., Unit 33, Pickering, ON L1V 3E3</p> <p>SCHILSTRA: With thankfulness to God, Harold and Barbara joyfully announce the birth of our daughter, ALISHA LYNN, born on March 6, 1984. Alisha is a sister for Kevin and Terence, and 5th grandchild for Mr. and Mrs. Diederik Schilstra of St. Ann's, and 4th grandchild for Mr. and Mrs. John Rintjema of Smithville.</p> <p>R.R.#2, St. Ann's, Ont., ON L0R 1Y0</p> <p>WILDSCHUT: With joy and thankfulness to the Lord, he again entrusted to us yet another son ERIC PAUL born February 24, 1984, weighing 8 lbs. 6 oz. A brother for Michael, Jodi and Bryan. Proud grandparents are Mr. and Mrs. B. Hulzinga and Mr. and Mrs. S. Wildschut both of Sarnia.</p> <p>Arnie and Betty Wildschut, 893 Bond St., Sarnia, ON N7S 3C4</p>	<p>GEERTS-LANTING: Believing that the Lord has brought them together, Rev. and Mrs. W. Geerts and Mr. and Mrs. H. Lanting are pleased to announce the engagement of their children, NEELEEN and KIETH on April 25, 1984. Wedding to take place on November 16, 1984 at Agassiz, BC</p>	<p>RUITER-SMIT: Mr. and Mrs. Jake Ruiter of Agassiz, BC are happy to announce the forthcoming marriage of their daughter, WENDY to PETER, son of Mr. and Mrs. Adrian Smit of Edmonton, Alta. The wedding will take place, the Lord willing, April 28, 1984 at 3:00 p.m. in the Ottewell Chr. Ref. Church, Edmonton, Alta. Rev. P. Breedveld officiating.</p>	<p>West Lincoln Florist We guarantee quality with service.</p> <ul style="list-style-type: none">• Weddings• Anniversaries• Funerals• Hospitals• Dried and Silk arrangements• Flowering and green plants• Fruitbaskets and gifts <p>Call (416) 957-3162 Village Square Mall, Highway 20, Smithville Harry DeVries 957-7957 (residence)</p>	<p>May 11, 1984 we celebrate Mom and Dad's and grandpa and grandma's anniversary. For forty years we've been blessed so richly and it is with a deep thankfulness that we join together in praising God for the forty years of marriage of,</p> <p>MARTIN and GRACE VIS</p> <p>Thank you, mom and dad, grandpa and grandma, for loving us all so much and instilling in us all your love for our heavenly Father. May God continue to bless you today and always.</p> <p>Ralph & Bunny Vis; Annette, Shane, Kara, Tiffany — Prince George, BC</p> <p>John & Sylvia Mahaffy; David, Diane, Bobby, Suzie, Andy, Rachel — Newberg, Oregon</p> <p>Sid & Gladys Vis; Robin, Debbie, Jeremy — Kelowna, BC</p> <p>Florence Vis — Smithers, BC</p> <p>Henry & Ardith Vis; James, Lynola — Haney, BC</p> <p>John & Aleeda Vis; Timothy — Smithers, BC</p> <p>Marian Vis — Edmonton, Alta.</p> <p>Dave Vis — Ladner, BC</p> <p>Open house May 11, 1984 from 7-9 p.m.</p> <p>No gifts please.</p> <p>4880-48 Ave., Ladner, BC</p>	<table><tr><td>1939</td><td>May 8</td><td>1984</td></tr><tr><td colspan="3">"Praise the Lord."</td></tr><tr><td colspan="3">With gratitude to our God we joyfully announce the 45th Wedding Anniversary of our dear parents and grandparents,</td></tr><tr><td colspan="3">OMKE and FROUKJE VOS (nee Teule)</td></tr><tr><td colspan="3">We thank God for the many blessings you have received over the past 45 years and pray that he will continue to keep you both in good health and happiness. With love and congratulations from your children and grandchildren:</td></tr><tr><td colspan="3">Dwight & Arlene Vos; Brett, Mark — Kamloops, BC</td></tr><tr><td colspan="3">Marg & Jerry Hessel; Rob, Jeff — Red Deer, Alta.</td></tr><tr><td colspan="3">Hennie & Don Switzer; Alexander, Adrienne — Surrey, BC</td></tr><tr><td colspan="3">John & Betty Vos — Edmonton, Alta.</td></tr><tr><td colspan="3">Andy & Karen Vos — Duncan, BC</td></tr><tr><td colspan="3">Home address: 3830 - 46 St., Red Deer, Alta.</td></tr></table> <table><tr><td>St. Thomas, Ont.</td><td>Listowel, Ont.</td></tr><tr><td>1959</td><td>1984</td></tr></table> <p>The children of,</p> <p>JOHN and BEATRIX HOFSTEE (nee de Bileck)</p> <p>are proud and happy to announce the 25th Wedding Anniversary of their parents on May 2, 1984. Happy anniversary, mom and dad. With love from:</p> <p>Janet — London, Ont.</p> <p>Susan & Ron Greydanus — Kitchener, Ont.</p> <p>Mark — at home</p> <p>Michael — at home</p> <p>Open house at home on Saturday, May 5, from 2:00 to 4:30 p.m.</p> <p>425 Boyne Ave., Listowel, ON N4W 3K5</p>	1939	May 8	1984	"Praise the Lord."			With gratitude to our God we joyfully announce the 45th Wedding Anniversary of our dear parents and grandparents,			OMKE and FROUKJE VOS (nee Teule)			We thank God for the many blessings you have received over the past 45 years and pray that he will continue to keep you both in good health and happiness. With love and congratulations from your children and grandchildren:			Dwight & Arlene Vos; Brett, Mark — Kamloops, BC			Marg & Jerry Hessel; Rob, Jeff — Red Deer, Alta.			Hennie & Don Switzer; Alexander, Adrienne — Surrey, BC			John & Betty Vos — Edmonton, Alta.			Andy & Karen Vos — Duncan, BC			Home address: 3830 - 46 St., Red Deer, Alta.			St. Thomas, Ont.	Listowel, Ont.	1959	1984
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Classifieds

Obituaries	Obituaries	Obituaries	Obituaries	Personal
<p>On March 29, 1984 we were deeply saddened by the sudden passing away of our dear son-in-law and brother-in-law,</p> <p>JOHN DEWOLDE</p> <p>at the age of 51 years.</p> <p>Mr. & Mrs. Hulbert Prins Sr. — Abbotsford, BC</p> <p>Huibert & Ina Prins — Trenton, Ont.</p> <p>Janus Prins — Vijfhuizen, Holland</p> <p>Casey & Ank Prins — Redcliff, Alta.</p> <p>Arnold & Toni Prins — Redcliff, Alta.</p> <p>Martin & Netty Prins — Redcliff, Alta.</p> <p>Rens & Bud Thompson — Wetaskiwin, Alta.</p> <p>Jenny & Casey Stigter — Redcliff, Alta.</p> <p>We pray that the heavenly Father, who has promised never to leave or forsake us, be with Mary and the children during this difficult time.</p> <p>On March 29, 1984, the Lord suddenly took unto himself our dearly beloved husband, father, son and brother,</p> <p>JOHN DEWOLDE</p> <p>in his 52nd year.</p> <p>"I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die" (John 11:25-26).</p> <p>Husband of Mary.</p> <p>Father of:</p> <p>Rick & Henriette DeWolde — Chilliwack, BC</p> <p>Randy & Shelly DeWolde — Chilliwack, BC</p> <p>John DeWolde Jr. — Abbotsford, BC</p> <p>(Esther Dykshoorn, girlfriend — Abbotsford, BC)</p> <p>Kevin DeWolde — Chilliwack, BC</p> <p>Son of Mrs. W. DeWolde — Edmonton, Alta.</p> <p>Predeceased by his father Dirk in 1959.</p> <p>Brother of Ralph, Morris, Helen, George, Herman, Henry, Kathy, Henny and Ann.</p> <p>The funeral service took place on April 2, 1984 in the First Chr. Ref. Church of Chilliwack. Rev. A. Schweitzer officiated.</p> <p>"They that trust in the Lord shall be as mount Zion which cannot be removed, but abideth forever, as the mountains are round about Jerusalem, so the Lord is round about his people from hence forth even for ever" (Psalm 125:1,2).</p> <p>On March 24, 1984, the Lord took into his eternal glory after a battle with cancer his child, our dearly beloved father, grandfather and great-grandfather,</p> <p>LIEUWE YPMA</p> <p>at the age of 79.</p> <p>Predeceased by his wife Gerardina Ypma (nee Alkema) in December, 1982.</p> <p>May God's word and dad's faith be of comfort to all of us.</p> <p>Father of:</p> <p>Ann & Harold Bolt — Thunder Bay, Ont.</p> <p>Ellen & Don Ten Have — Thunder Bay, Ont.</p> <p>Betty & George Ypma — Abbotsford, BC</p> <p>John & Henny Ypma — Thunder Bay, Ont.</p> <p>Cye & Cathy Ypma — Thunder Bay, Ont.</p> <p>16 grandchildren and 2 great-grandchildren.</p> <p>Ik weet, aan wien ik mij vertrouwe, Al wisselen ook dag en nacht? Ik ken de rots, waarop ik bouwe, Hij feilt niet, die uw heil verwacht. Eens, aan den avond van mijn leven, Breng ik, van zorg en strijden moe, Voor elken dag, mij hier gegeven, U hoger, reiner loffed toe.</p> <p>Correspondence address: Mrs. H. Bolt, R.R.#3, Thunder Bay, ON P7C 4V2</p>	<p>On March 29, 1984, the Lord suddenly took home our dearly loved son, brother and brother-in-law,</p> <p>JOHN DEWOLDE</p> <p>of Chilliwack, British Columbia.</p> <p>Son of: Mrs. W. deWolde, Edmonton, Alta. and the late Dirk deWolde.</p> <p>Brothers and sisters:</p> <p>Ralph & Janet deWolde — Abbotsford, BC</p> <p>Morris & Tena deWolde — Hampton, Ont.</p> <p>Helen & Henk Klok — Taber, Alta.</p> <p>John George deWolde — Grand Rapids, Mich.</p> <p>Herman & Carol deWolde — Didsbury, Alta.</p> <p>Henry & Wilma deWolde — Ashburn, Ont.</p> <p>Kathy & Tom Makey — Edmonton, Alta.</p> <p>Hennie & Willem Syphoe — Edmonton, Alta.</p> <p>Ann Babich — Edmonton, Alta. and nieces and nephews.</p> <p>Our prayer is that God will graciously comfort his wife Riet and their sons, Rick, Randall, John and Kevin. John cherished the words of Psalm 43; Psalter Hymnal #77.</p> <p>Send forth, O Lord of my salvation; Thy light and truth to be my guide; O let their rays, in my privation, Lead me unto Thy habitation, Where 'neath Thy wing I'll be supplied With grace Thou wilt provide.</p> <p>My soul, why art thou sad and grieving? Why so oppressed with anxious care? Hope thou in God! His Word believing, Thou shalt behold His face, receiving The blessings of His countenance fair — What bliss beyond compare.</p> <p>The Kincardine Chr. Ref. Church congregation extends its christian sympathy to our pastor, Rev. J.W. Hielkema and family in the tragic death of his dear wife and mother,</p> <p>TRUDY HIELKEMA (nee Verbeek)</p> <p>It is our prayer that the Hielkemas will experience the comfort of our Redeemer. "Death is swallowed up in victory."</p> <p>On March 19, 1984 the Lord took home at his appointed time our dear grandson, nephew, and cousin,</p> <p>WILLIAM ALEXANDER KAPTEYN</p> <p>at the age of 23 years.</p> <p>Although we are saddened by his passing we have the assurance that he is with the Lord whom he loved and served in his young life so willingly.</p> <p>May our loving God comfort his grieving parents Peter and Joan, sister Erica, and brother Raymond. Hymn #410, verse 4.</p> <p>Lovingly remembered by:</p> <p>Beppe Ellens — Sarnia, Ont.</p> <p>Pieter & Lore Ellens — Lochem, The Neth.</p> <p>Kees & Eke v.d. Kreeke — Den Oever, The Neth.</p> <p>Anthony & Alice van Dyke — Atwood, Ont.</p> <p>Gordon & Hilly Ellens — Sarnia, Ont.</p> <p>Auke & Addy Ellens — Bradford, Ont.</p> <p>John & Trudy Brouwer — Komoka, Ont.</p> <p>Gerald & Frances Rhebergen — Tottenham, Ont.</p> <p>Jake & Theresa Beute — Kerwood, Ont.</p> <p>Cor & Agnes Kamerman — Agincourt, Ont. and cousins.</p> <p><i>Surely the righteous shall give thanks to Your name; the upright shall dwell in Your presence.</i></p> <p>(Psalm 140:13).</p>	<p>On Sunday, April 1, 1984 the Lord took home our dear father, grandfather, and great-grandfather,</p> <p>JAN DRENT</p> <p>Husband of the late Geesina Drent. "For me to live is Christ, and to die is gain" (Phil. 1:21).</p> <p>Dear father of:</p> <p>Billy & Immy Drent — Pembroke, Ont.</p> <p>Egbert & Tinie Drent — Beachburg, Ont.</p> <p>Tina & Stanley Vander Velde — Pembroke, Ont.</p> <p>Grace & Rudolph Bergsma — Pembroke, Ont.</p> <p>John & Betty Drent — Kinburn, Ont.</p> <p>19 grandchildren and 9 great-grandchildren.</p> <p>Funeral service took place April 3, 1984 in the Zion Chr. Ref. Church of Pembroke, Ont. Officiated by Rev. K. Ritsema.</p> <p>God in his divine wisdom, took home to himself, on Tuesday, March 27, 1984, at Victoria Hospital, London, Ont.,</p> <p>TURJEN MEYER</p> <p>of Sarnia, in his 75th year.</p> <p>Beloved husband of Metje Meyer (van Barneveld) nee VanderBroek.</p> <p>Dear father of:</p> <p>Ge & Be Boer — Groningen, The Neth.</p> <p>Dear stepfather of:</p> <p>Mrs. Georgina Klunder — R.R.#3, Petrolia, Ont.</p> <p>Mr. & Mrs. Henry Van Barneveld — Sarnia, Ont.</p> <p>Mr. & Mrs. W. Van Barneveld — Brampton, Ont.</p> <p>Mr. & Mrs. J. Van Barneveld — R.R. #3, Petrolia, Ont.</p> <p>Also survived by 15 grandchildren and 3 great-grandchildren.</p> <p>Funeral took place March 30, at 2nd Chr. Ref. Church, Sarnia. Rev. J.J. Hoytema officiating.</p> <p>Interment at Hillsdale Cemetery in Petrolia.</p> <p>"Jesus said to her, 'I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?' (John 11:25,26).</p> <p>Home address: 749 Murphy Rd., Sarnia, Ont.</p> <p>On Thursday, March 29, 1984 the Lord called to his heavenly glory our beloved brother and uncle,</p> <p>DONALD (Douko) VAN DYKEN</p> <p>at the age of 81.</p> <p>Beloved husband of Jane Van Dyken.</p> <p>Dearly remembered by:</p> <p>John F. & Anje Dreise — Trenton, Ont.</p> <p>Simon & Dina Dreise — Chatham, Ont.</p> <p>Grace & Marten Van Rooyen — Forest, Ont.</p> <p>Mary & Dick De Jong — Hastings, Ont.</p> <p>Albert & Alida Dreise — Palmerston, Ont.</p> <p>and nephews and nieces.</p> <p>We do not grieve like those who have no hope (I Thess. 4:13ff).</p> <p>Home address: 40 Elm St., Chatham, Ont.</p> <p>Op 29 Maart 1984 nam de Here tot zich genomen onze geliefde man leeftijd van 81 jaar,</p> <p>Mr. DONALD VAN DIJKEN</p> <p>Met deze betulgen wij onze Innige deelneming en ons aller bede is, dat de Here zijn vrouw en Fam. mag troosten dat hij nu veilig bij Jezus is een eeuwig voor Gods troon mag juichen.</p> <p>Ns. de bewoners van "South Chatham Village," en leden van de "golden Age Club, Chatham."</p>	<p>Op 5 April 1984 heeft de Here tot zich genomen onze geliefde man vader en grootvader,</p> <p>HARM MIDDEL</p> <p>In zijn vier en tachtigste jaar.</p> <p>AALTJE MIDDEL (nee Veenstra)</p> <p>Henny & Piet Struyk — Calstor Centre, Ont.</p> <p>Arthur & Laurie, Harold & Dorothy, Evelyn & Paul</p> <p>Ray & Jill Middell; Harley, Frank, Alice, John, Raymond, Theodore — Port Colborne, Ont.</p> <p>Jim & Alice Middell; Christine, Carolyn, Ingrid — Guelph, Ont.</p> <p>Winnie & Gordon Bruinsma; Annette, Lisa — St. Catharines, Ont.</p> <p>Ik ben de opstanding en het leven; Wie in Mij gelooft, zal leven, ook al is hij gestorven, en een ieder, die leeft en in Mij gelooft, zal in eeuwigheid niet sterven. Johannes 11:25,26.</p> <p>Ebenezer Villa, Apartment 110, 337 Stone Church Rd., Hamilton, ON L9B 1B1</p> <p>MARK VAN EGMOND</p> <p>For the heart that finds joy In small things, In all things Each day is a celebration.</p> <p>Mark enriched our lives with his love and laughter. His daily celebration of life will be missed by his parents and family.</p> <p>On April 3, 1984, Mark was suddenly taken to be with his Lord at the age of nine.</p> <p>"And let the children come to me... for to such belongs the kingdom of God."</p> <p>Beloved son of: Kees and Tina Van Egmond — Norval, Ont.</p> <p>Dear brother of:</p> <p>John & Debbie Van Egmond — Acton, Ont.</p> <p>Sophie & Rudy Vandenberg — Mississauga, Ont.</p> <p>Joyce Van Egmond & Peter Vander Meulen (engaged) — London, Ont.</p> <p>Cornel Van Egmond — Hamilton, Ont.</p> <p>Beloved uncle of Nicholas, Angie and Nichole.</p> <p>Home address: R.R.#2, Norval, ON L0P 1K0</p>	<p>Sincere christian girl, mid-twenties, Dutch descent, university degree, living in S.W. Ontario, would like to get in contact with professional gentleman, who likes music, likes to go out, is romantic and has a sense of humor. All honest well-meaning replies will be answered. Please write to: Calvinist Contact, Box #4801, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>Cottages</p> <p>ALTON LODGES</p> <p>1 & 2 bedroom clean, house-keeping cottages; family resort; 2 minute walk from beautiful sandy beach; close to fishing and 20 minutes from Chr. Ref. Church.</p> <p>Telephone: 705-429-2420</p> <p>Address: 459 Mosley St. Wasaga Beach, ON</p> <p>Site 30, Box #8, R.R.#1 L0L 2P0</p> <p>LEN & RITA BETTE</p> <p>Langs Marina and Campgrounds</p> <p>Rice Lake</p> <p>Reasonable cottages and campgrounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1984.</p> <p>Write or phone for brochure:</p> <p>Langs Resort and Campgrounds,</p> <p>R.R.#3, Roseneath, ON</p> <p>K0K 2X0</p> <p>Phone: (416) 352-2308</p> <p>Fun in the sun can begin with an advertisement in C.C.</p>
			<p>Accommodation</p> <p>Chalet For Rent</p> <p>By week or month from April 28 to the end of October. Located in the beautiful Blue Mountain area overlooking the Beaver Valley and Georgian Bay. Twenty minutes from the Collingwood CRC. \$140 per week. Phone or write: S. Dykstra, Box 175 Clarksburg, ON N0H 1J0; (519) 599-3789.</p> <p>For Sale or Rent: 2 bedroom home in Palmerston. Ideal for small family or retired couple. Carpeted throughout. Walking distance to Chr. Ref. Church. Phone: (416) 945-4624.</p> <p><i>Announce upcoming events in C.C.s Calendar of Events</i></p>	<p>PARTICULIER PENSION IN NEW YORK</p> <p>\$35.00 per nacht voor twee personen incl. ontbijt. Parkeergelegenheid. Net over de brug van Manhattan in Brooklyn. Neem uw gasten uit Nederland voor een bezoek aan New York en verblijf in een pension met Nederlandse gezelligheid. Ook geschikt voor kleine groepen. Voor inlichtingen bel: Albert VanMaanen. Liefst 's morgens om 8 uur ("One night deposit required at time of booking").</p> <p>(212) 855-5036</p> <p>119 Fort Green Place, Brooklyn, New York 11217</p>
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Queen's Park Toronto, ON 238 Bessborough
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Ministry of Correctional Services:
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Teachers

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BROCKVILLE: The John Knox Chr. School of Brockville, Ont., is inviting applications for the position of **teaching principal**. Consider coming to the scenic 1000 islands region of Ontario. Contact Mr. R. Reitsma, Principal, 137 Pearl St. E., Brockville, ON K6V 1R2 or phone: 613-345-1101 (school) or 613-342-1572 (home).

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Teachers

ALBERTA: Neerlandia School, Alta., invites applications for a possible opening for a **Language Arts** teacher for gr. 5-10 for the 1984/85 school term. Send applications and resume to Dr. H. Treleaven, Superintendent of schools, County of Barrhead, #11, Barrhead, AB T0G 0E0 or phone Mr. J. Piers, Principal, (403) 674-5881 (school) or 674-4308 (home). Applicants must qualify for an Alberta teaching certificate.

BURLINGTON: The Trinity Christian School, Burlington, Ontario, invites applications from experienced teachers with a background in special education, for a ½ time **special education** position, for the 84/85 school year. Please send letters of applications and complete resume to: Mr. A. VanderLaan, Principal, Trinity Christian School, 650 Walker's Line, Burlington, ON L7N 2E7; phone: 416-634-3052.

MEDICINE HAT: Medicine Hat Christian School, an interdenominational school, offering grades K through 9, is inviting applications for the position of a full-time **Kindergarten/upper elementary** teacher. Interest in Social Studies and Sciences would be an asset. Please send applications and resumes to: Mr. William Slofstra, principal, 318-8th St., N.E., Medicine Hat, AB T1A 5R6; phone: (403) 526-3246 (school) or (403) 526-7192 (home).

NEWMARKET: The Holland Marsh District Christian School invites applications for a full-time position involving any two of the following areas: **Remedial, Kindergarten, Music, and French.** Please forward letters of application and resume to: Mr. H. VanderVecht, Principal, Holland Marsh District Christian School, R.R.#2, Newmarket, ON L3Y 4V9; phone: 416-775-3701 (school), 416-775-2645 (home).

BOWMANVILLE: Knox Christian School invites applications for a possible opening in the **senior grades.** Send applications to Mr. J. W. VanManen, Principal, R.R.#1, Bowmanville, ON L1C 3K2; phone: (416) 623-5871 (school) or 728-1030 (home).

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and Language Arts teacher

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Market

It's time to think about summer jobs again when you're a student. *Calvinist Contact* will carry the Summer Job Market section in the classifieds from March 9 until May 25.
Please include name, age, address, phone number, experience and type of work you are seeking.
This service is free of charge. Only one request: please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.

Dutch



Als je't mij vraagt

Syrt Wolters

De laatste tijd komt het nogal eens voor dat deze vraag in de kerkbladen besproken wordt. Enige tijd terug wijdde The Banner bijna een heel nummer aan deze vraag. Ik krijg zo de indruk dat hoe langer hoe meer de zondag gebruikt wordt voor onszelf inplaats van God. Allerhande argumenten worden aangevoerd, die ons duidelijk moeten maken dat de zondag in de Nieuw Testamentische bedeling een heel andere betekenis gekregen heeft. En heeft Jezus niet zelf gezegd dat de sabbath was gemaakt voor de mensen en niet de mens voor de sabbath?

Door de tijden heen heeft de kerk daar altijd moeite mee gehad. Vaak werd de zondag een dag van geboden en verboden: dit moet je doen en dat mag je niet doen op zondag.

In mijn tijd heb ik opgemerkt dat waar een redelijk gezond kerkelijk leven is, de zondag veel meer in ere wordt gehouden dan waar het geestelijk pijl van een gemeente aan de lage kant is. Als het geestelijk leven lauw is wordt de zondag vaak ervaren als een knellende band, die pijn doet.

Inzicht in de wet

Het wil mij voorkomen dat ons inzicht in het gebruik van de zondag voor het belangrijkste deel afhangt van de vraag

hoe we de hele wet Gods zien. De hele wet Gods wordt vaak gezien als een boeman, als een geesel of een knuppel: als je de wet niet houdt, dan krijg je er van langs! En God zelf is de Boeman!

Maar iemand die de wet Gods zo ziet heeft die wet nog nooit goed begrepen. Als de HERE de wet aankondigt dan begint Hij met te zeggen: ik ben de HERE, uw (verbonds) God; niet een boeman, maar de God die u vrijgemaakt heeft van de slavernij in Egypte. Ik was het die u uitgeleid heb uit dat diensthuis; ik heb u weer gelukkig gemaakt en ik wil dat u gelukkig zult blijven; uw hele leven lang.

Hoe dat kan? Volg het levenspatroon wat Ik voor de mens heb vastgesteld al voor de mens in zonde van Mij afviel. En dan laat God zien aan het volk van Israel dat het leven van voor de val een leven was van totale dienstbaarheid aan God.

Hebt u er wel eens over gefantaseerd hoe het leven er uit zou zien als Adam niet in zonde gevallen was? Nu, de wet Gods geeft ons een vrij goed beeld. In "de staat der rechtheid" zoals we dat in een goede ouderwetse gereformeerde geijkte term noemen, diende de mens maar één God; geen enkele andere god werd gediend naast Hem. Al hun vertrouwen was in God de HERE alleen. (eerste gebod).

De mens eerde en vereerde God in een dienst van aanbidding, zoals de HERE het zelf in zijn hart ingeschapen had (tweede gebod). De mens gebruikte de Naam des Heren (dat is alles waarin

Hij zich openbaarde) zoals God hem dat ingegeven had. Letterlijk het hele leven van de mens was een "dienst der aanbidding" (derde gebod).

En dan komt het vierde gebod: De zevende dag zult ge heiligen. Ge zult geen aards cultuur werk doen, maar ge moet rusten en stil blijven staan bij wat er zoal in de voorbijgaande week gedaan is en verlustig u in het feit dat de HERE u heeft willen gebruiken om Zijn Naam glorie toe te brengen.

Wet was vrijheid

Deze eerste vier geboden hebben betrekking op de verhouding van de mens tot God; de volgende zes zijn meer gericht op de verhouding van de mens tot z'n naaste; in een zondeloos leven daar was respect voor gezag; en voor het leven en voor het heilige van het huwelijk enz. En het eigenaardige is dat de mens zich helemaal vrij voelde; geen enkele knellende band. Want de mens leefde in het geestelijk klimaat, wat speciaal voor de mens door God zelf was ontworpen.

Nadat de zonde in de wereld kwam is dat natuurlijk helemaal veranderd. Alles keerde om in zijn tegendeel. Gode zij dank heeft Hij een Redder gezonden die alles weer rechtgezet heeft wat scheef getrokken was. En in Zijn kinderen, die Hem in geloof aangenomen hebben als hun Heer en Koning, heeft Christus zich weer een nieuwe mensheid vergaderd, die in beginsel weer naar die oorspronkelijke paradijswet gaan leven.

De gemeenschap der heiligen, de kinderen Gods, het lichaam van Christus

in de wereld moet nu aan de wereld rondom ons weer laten zien wat het betekent naar de paradijswet Gods te leven. Hun hele leven moet als het ware een lied zijn: Kom ga met ons en doe als wij; de beste vorm van evangelisatie die maar te bedenken is.

Zondag stijl

Daarom gaan we speciaal de zondag aan die gemeenschap der heiligen besteden door samen God te aanbidden. En een heleboel vragen als: mag dit of dat wel op zondag verdwijnen als sneeuw voor de zon, omdat we opeens ontdekken, dat zulke vragen opkomen uit een drang om ons zelf te plezieren in plaats van God te behagen. Het toenemend kwaad van slechts een keer naar de kerk te gaan is, dunkt mij, een blijk van veronachtzaming van de gemeenschap der heiligen.

De wet Gods geldt voor alle mensen of het erkend wordt of niet: Daarom is het zo noodzakelijk voor de Christenen om het Goddelijk voorbeeld te geven en een andere levensstijl te vertonen dan de wereld. Ook hier moeten we ons niet aanpassen aan de "wereldlijke" gewoonte om de zondag te gebruiken als een dag waarop we van anderen verwachten dat ze ons dienen, zoals eten in een restaurant.

Moeten we dan weer terug naar: dit mag niet en dat mag niet? Alstublieft niet. Geniet van de zondag als een van God ontvangen dag.



Carl D. Tuyl

Persoverzicht

Onze hoofd tollenaar — Bussieres — werd het vuur na aan de schenen gelegd gedurende een zitting van de kamerkommissie voor financieel beheer. De leden van de commissie waren vooral verontwaardigd over een Instructie film voor aspirant tollenaars waarin werd geleerd hoe men belastingbetalers moet imponeren. Bussieres ontvluchtte de zitting spinnig.

Kameraad Broadbent kan het moede hoofd wel neerleggen. Ondanks het feit dat de socialistiese populariteit maar niet wil stijgen bereikt hij toch zijn doel. Kijk maar eens naar de vliegtuigindustrie in ons land. Die is volkomen genationaliseerd en de DeHavilland fabrieken krijgen een financiële injectie van zo pakweg een biljoen dollar met de complimenten van de regering. Of het geld er weer uit zal komen kan misschien in een jaar of tien beoordeeld worden. Het is natuurlijk wel zo dat er 2000 banen op 't spel stonden. Ach en wie kijkt er nu op een biljoen hier of daar.

De werkeloosheid nam weer toe en er zijn weer meer dan anderhalf miljoen mensen die om werk zoeken. In de kamer kwam Lalonde onder vuur over die ontwikkeling. Lalonde begint er balen van te krijgen en solliciteert naar het direktieerschap van de Organisatie voor Economiese Ontwikkeling in Parijs.

Zeer zeker een rustiger werkkring!

De kandidaten voor numero uno in de Liberale Partij reizen stad en land af om hun standpunten bekend te maken. Soms weken die standpunten zover af van erkende Liberale principes dat Trudeau zich genoodzaakt zag de heren op het matje te roepen en ze te herinneren dat ze per slot van rekening met de Liberale Partij te doen hadden.

Volgens zeggen gaat het tussen Turner en Chretien. Chretien steekt het niet onder stoelen of banken dat hij van gewone kom-af is en Turner ruikt nog naar de dure tabak van direktieerskamers. Voorzichtigheid maant ons tot dat bekende spreekwoord: twee honden vechten om een been; een derde loopt er ras mee heen!

De regering in Ottawa heeft de talenkwestie in Manitoba aanhangig gemaakt voor de Hoge Raad met de vraag of alle wetten daar sinds 1890 herzien moeten worden vanwege het feit dat ze niet in de "la-plume-de-matante" taal geschreven werden. Er zou ook eigenlijk — we zijn nu eenmaal een tweetalig land — een franse sekte in Calvinist Contact moeten zijn.

En nu we het daar toch over hebben is het eigenlijk wel grondwettelijk verantwoord dat we ledere Zondag twee engelse diensten hebben? Moet de Kerkorde nou niet eens in het Frans vertaald worden? Ziedaar een vraagstuk

voor onze synode, die gewoonte getrouw van de zomer weer zal vergaderen.

Onze Minister Van Buitenlandse Zaken had even een "doe-het-in-je-broek-ervaring." Hij reisde natuurlijk canadees, met de home-made Challenger. Ging met dat ding effetjes tienduizend meter naar beneden in drie minuten. De kabine-druk moest hersteld worden. Het is mij een keer overkomen en mijn diner zat verspreid over mijn zondagse pak. Alr Canada betaalde de schade gelukkig.

Bij onze Zuiderburen was het ook vuurwerk. Het was gebleken dat de geheime dienst aldaar zeemijnen legde in de havens van Nicaragua. Het Witte Huis was verontwaardigd over het feit dat de Franse regering aangeboden had om die dingen op te ruimen, maar het eind van 't liedje was dat de Senaat in Washington ook niet erg ingenomen was met deze beslist onvriendelijke gebaren. De stemming in de Senaat kwam neer op een ernstige berisping aan het adres van president Reagan. In de verkiezingen daar zal zo het schijnt Mondale de Demokratiese kandidaat gaan worden.

In de Spandau gevangenis in Berlijn zit de laatste veroordeelde van het Neurenberg tribunaal: Rudolph Hess. Hij is negentig jaar oud, blind, hardhorig en een beetje

in de war. De Russen willen hem niet laten gaan. Die grap kost een slordige miljoen per jaar.

De S.S. -ers houden in Duitsland reunies. Lekker samen zingen zeker: "wir fahren gegen Engeland." En op de T.V. zag ik vanmorgen dat het mankemente ruimteschip eventjes binnenboord gehaald werd voor een grote beurt. Ik was natuurlijk diep onder de indruk van zulk technies vermogen, maar bij het ontbijt hadden we brood waar: de bakker doorgelopen was. Waarom wordt er nou niet 's aan dat probleem gewerkt?

Ik schrijf dit persoverzicht precies op mijn negen en vijftigste verjaardag en bedenk me dat het drie en twintig jaar geleden is dat ik voor dood uit een sawah werd opgepikt. Wondere wegen!

Ik eindig met mijn diepgemeende verontschuldiging aan te bieden aan de lezeres die herinnerd werd aan een treurig gebeuren in haar leven door een van mijn metafoors. Ik had die vergelijking niet moeten gebruiken.

Dutch

De kerk in Midden-Amerika

Wie bevrijdt de bevrijders?

B. Rietveld

Mij persoonlijk doet de situatie in Midden-Amerika sterk denken aan wat wij beleefden in de bezettingstijd. Bij alle verschil was er veel overeenkomstigs, dunkt me. Gebeurtenissen van wereld-historisch belang daverden over ons heen. Geloofsvragen vlogen ons aan: die naar het gebruik van wapenen, van de noodleugen, van de samenwerking met ongelovigen, naar de Godsregering, naar de inzet voor de naaste, naar het delen van het voedsel in de hongerwinter. Tot beslissingen kwam men niet eindeloos discussiërend, maar op een gegeven moment, in een crisissituatie.

Een voorbeeld: de vraag kon ons gesteld worden aan een jood onderdak te verlenen. Het antwoord moest op staande voet gegeven worden: ja of neen! Ik kan mij voorstellen, dat mede-gelovigen in Midden-Amerika in dergelijke situaties geraken, waarin er geen ruimte meer is voor eindeloze discussie over gecompliceerde problemen en in een moment

gekozen en beslist moet worden. Daarom vind ik het zo moeilijk op een afstand te oordelen. Vanuit onze positie in rust en vrijheid gaan wij vanzelf redeneren en overwegen, maar in de noodsituatie zelf moet vaak in een moment beslist worden.

Bij bevrijding nog geen paradijs

In de grote strijd hoopten wij op en baden wij voor de overwinning van de geallieerden, ook voor de overwinning van de Russische troepen. Wij dankten ook voor die overwinning. Wij doorzagen en beoordeelden de Godsregering niet, maar smeekten in de situatie om bevrijding van het nationaal-socialistisch geweld. En hoe hebben wij God gedankt voor de verlossing! Ik vermoed dat mede-gelovigen in Zuid-Amerika in vergelijkbare positie kunnen verkeren.

Direct bij de bevrijding echter kwam het besef dat deze bevrijding, hoe groots ook, niet het paradijs betekende. In de mei-dagen van 1945 was er in mijn omgeving een door een

geallieerd soldaat verkracht kind, een gevluchte N.S.B.-er werd afgeranseld op de tafel waarachter ik kort te voren voor gevangenen had geprekeerd, voor mijn ogen werd een kaal-geknippt Duitser-vriendinnetje op een wagen prijsgegeven aan de hoon van de menigte. Wij waren bevrijd, maar het Koninkrijk was daarmee nog niet gekomen. Men kan dus aan zo'n tijdelijke verlossing, hoe belangrijk ook en hoezeer men er God voor dankt, een te groot gewicht hechten. Aan deze dingen moet ik denken wanneer ik kennis neem van de zware accenten, die sommige bevrijdingstheologen op politieke en maatschappelijke hervormingen leggen.

Boven de ingang van de Jeruzalem-kerk in Kralingen hing in mei '45 een spandoek met de woorden: "Om Hem te dienen heeft God ons bevrijd!" Wat is daarvan terecht gekomen? Waarom worden de kerken leger en leger? Is de moraal verdiept? Is er een geloofsmoraal gegroeid als antwoord op de bevrijding Gods? Ten aanzien van

bevrijders en bevrijden kan naar onze ervaring nog altijd gevraagd worden: "Wie bevrijdt de bevrijders?" Die vraag aan de bevrijdingstheologen heeft mijn inziens nog altijd sterke zin.

Stellig is Christus gekomen om aan de armen het evangelie te verkondigen. En niet voor niets leven wij in het besef, dat wij in de armen Hem moeten dienen. Maar die dienst is niet voltooid wanneer wij ze gevoed en gekleed hebben. De rijkdom die het evangelie geeft, houdt meer in. Christus is arm geworden, daar Hij rijk was, opdat gij door Zijn armoe rijk zoudt worden. Paulus was arm, doch velen rijk makend. De Heer zelf sprak van rijk zijn in God. Dezelfde geladenheid van dit evangelische rijk worden geeft een zeer bepaald accent aan het evangelische "arm" zijn. Beide, het evangelische "arm" en het evangelische "rijk" houdt meer in dan wat met maatschappelijke en politieke middelen valt te beheersen.

Geen eenzijdige accenten leggen

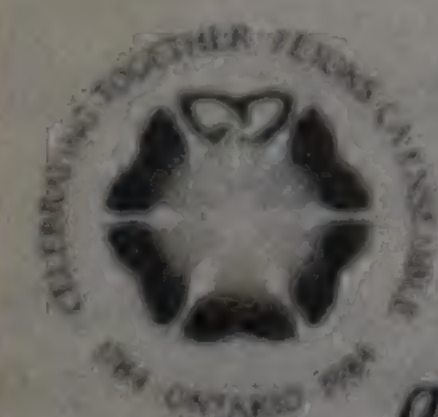
De kerk heeft de taak het licht

van het evangelie te doen schijnen op het totaal, op alle onderdelen in hun samenhang. Zij mag de dingen niet scheef trekken door eenzijdige accenten. Privatisering van de godsdienst is onjuist, omdat het evangelie voor de wereld bestemd is. Ontprivatisering is evenzeer onjuist, omdat het aanrakingspunt voor het evangelie het hart van de enkeling is.

Als ik denk aan het felle leven van onze mede-gelovigen in Midden-Amerika in crisis-situaties, zal ik mijer voor wachten voor hen te beslissen. Ik zou alleen maar kunnen hopen, dat ik in dergelijke situaties de moed en het geloof zou hebben voor het juiste woord en de juiste daad. Voor hen vraag ik dat zij, ook al zouden zij gedwongen zijn, door de loop der dingen, te gaan op de weg van de revolutie, met vaste stap zullen doorlopen op de weg van de wedergeboorte.

Overgenomen uit Centraal Weekblad.

Betoon eer aan een Speciaal Iemand



Voor behulpzaamheid aan de medemens.

Ze zijn de ruggegraad van de gemeenschap, onmerkbaar, onzelfzuchtig, toegewijd aan hen die hulp nodig hebben. Zij zijn de mensen die, zonder bijgedachten aan vergoeding, vrijwillig een gedeelte van hun eigen leven opofferen om dat van anderen te verlichten: de invaliden, de minder bedeelden, de zieken en eenzamen. Sommigen besteden hun tijd en talenten om anderen te helpen een doel te bereiken, in lichamelijke opvoeding, kunst, sport en recreatie.

Bicentennial Medailles

Er is een speciale medaille gemaakt om het 200-jarig bestaan van Ontario te herdenken. Deze zijn gemaakt in Ottawa van goud en nikkel, ontgonnen in Ontario, en dragen het wapen van Ontario en het symbool van het 200-jarig bestaan.

Benoem een speciaal iemand

In dit jubileumjaar zullen 1.984 medailles worden uitgereikt aan vrijwilligers die een belangrijke bijdrage hebben geleverd aan hun omgeving. Elke bevolkingsgroep in de provincie,

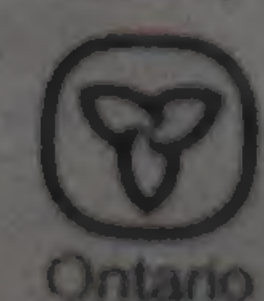


waaronder ook gemeenten, Indianen stammen en plaatselijke besturen van liefdadigheidsinstellingen, wordt gevraagd om van één tot dertien (dat hangt af van de bevolkingsdichtheid) personen te benoemen. Bovendien zullen er 200 medailles worden uitgereikt aan burgers, die genomineerd zijn door hun medeburgers of door liefdadigheidsinstanties.

Ontario's 200-jarig jubileum

Dit is een gelegenheid voor bevolkingsgroepen elkaar de hand te reiken en onze rijke verscheidenheid samen te vieren. Het Bicentennial Medaille Programma brengt ons in de gelegenheid om eerbetoon te geven aan levenswaarden die we allen gemeen hebben en aan de bijzondere mensen, die ons leven verrijkt hebben. De benoemingen moeten ingediend zijn voor 30 juni 1984.

Formulieren voor deze benoemingen zijn verkrijgbaar als u schrijft naar: Executive Secretary, Bicentennial Awards Committee, Box 1984, Queen's Park, Toronto, Ontario M7A 1N3



William G. Davis
Premier

Margaret Birch, M.P.P.
Parliamentary Assistant
to the Premier